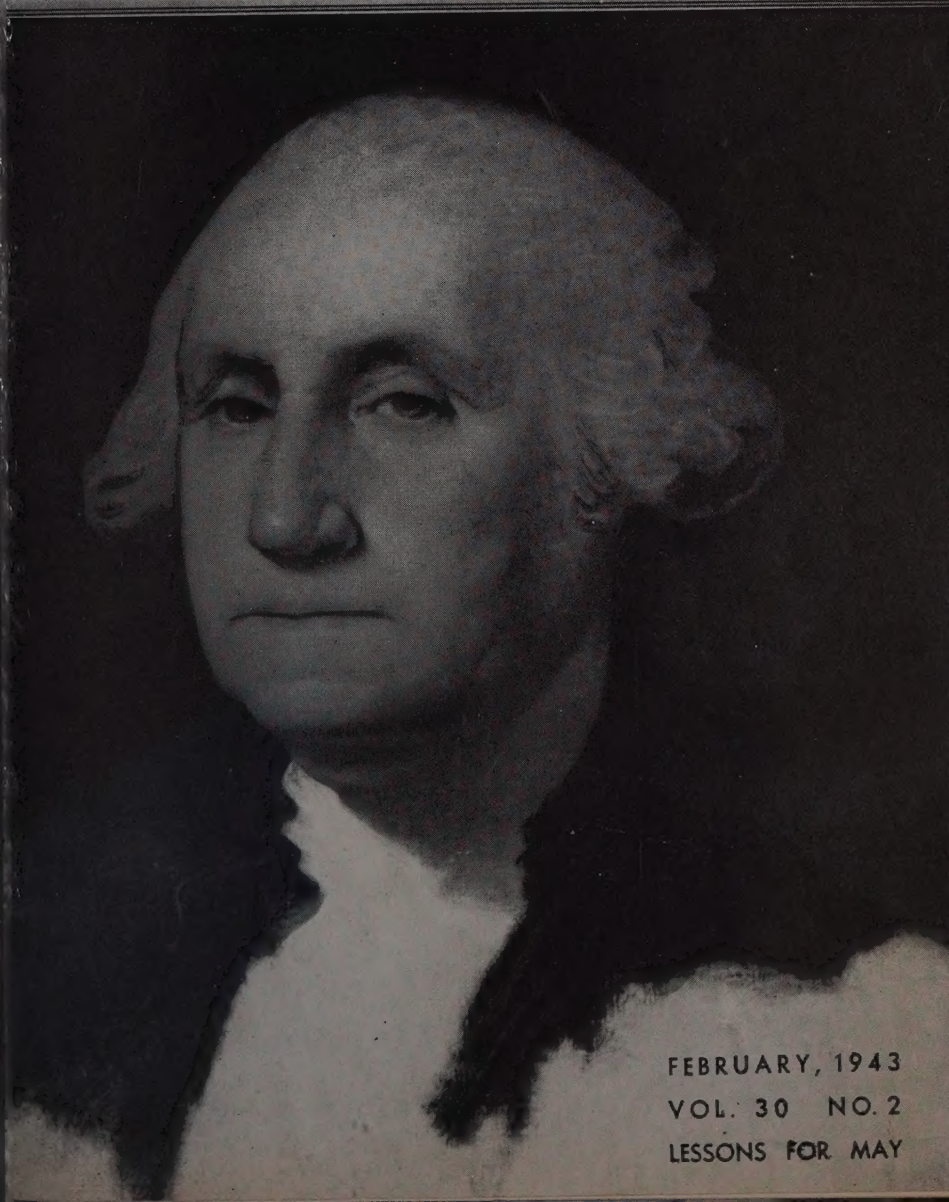
The Relief Society Magazine



FEBRUARY, 1943
VOL. 30 NO. 2
LESSONS FOR MAY

The Cover

GEORGE WASHINGTON

THE cover picture for this issue of the Magazine is a reproduction of a portrait by Gilbert Stuart.

The following interesting description of the physical appearance of George Washington was written by a friend, George Mercer, in 1760.

"As straight as an Indian, measuring six feet two inches in his stockings and weighing 175 pounds. . . . His frame is padded with well-developed muscles, indicating great strength. His bones and joints are large. . . . He is wide shouldered, . . . is neat waisted, but is broad across the hips, and has rather long arms and legs. His head is well shaped though not large, but is gracefully poised on a superb neck. A large and straight rather than a prominent nose; blue-gray penetrating eyes, which are widely separated, and overhung by a heavy brow. His face is long rather than broad, with high, round cheek bones, and terminates in a good firm chin. He has a clear though rather a colorless pale skin, which burns with the sun. A pleasing, benevolent, though a commanding countenance, dark brown hair, which he wears in a cue. His mouth is large and generally firmly closed. . . . His features are regular and placid, with all the muscles of his face under perfect control, though flexible and expressive of deep feeling when moved by emotion. In conversation he looks you full in the face, is deliberate, deferential, and engaging. His voice is agreeable rather than strong. His demeanor at all times composed and dignified. His movements and gestures are graceful, his walk majestic, and he is a splendid horseman."

Cover arrangements by Evan Jensen.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 28 Bishop's Building, Salt Lake City, Utah, Phone 3-2741, Ex. 243. Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 10c. The Magazine is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany manuscripts for their return.

MAGAZINE CIRCULATION 57,000

George Washington

February 22, 1732 - - - December 14, 1799

TRIBUTE BY DANIEL WEBSTER

"That man is intimately blended with whatever belongs most essentially to the prosperity, the liberty, the free institutions, and the renown of our country. That name was of power to rally a nation, in the hour of thick-thronging public disasters and calamities; that name shone, amid the storm of war a beacon light, to cheer and guide the country's friends; it flamed, too, like a meteor, to repel her foes. The name, in the days of peace, was a loadstone, attracting to itself a whole people's confidence, a whole people's love, and the whole world's respect. That name, descending with all time, spreading over the whole earth, and uttered in all the languages belonging to the tribes and races of men, will forever be pronounced with affectionate gratitude by everyone in whose breast there shall arise an aspiration for human rights and human liberty. . . . America has furnished to the world the character of Washington! And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind."

LUCY MACK SMITH

RELIEF SOCIETY

VOL. 30, No. 2 **MAGAZINE** FEBRUARY 1943

Lucy Mack Smith

THE *Magazine* presents as its frontispiece a black and white copy of a colored drawing of Lucy Mack Smith, mother of the Prophet Joseph Smith. The colored drawing, in size about fifteen by twenty-four inches, was presented to the Relief Society by Elder George Albert Smith at the meeting of the Relief Society General Board held Wednesday, January 13, 1943.

The circumstances surrounding the discovery of this valuable picture are very interesting. In September 1942, Elder George Albert Smith, in company with Elder Preston Nibley, stopped off on their way West to visit Nauvoo, Illinois, and nearby places connected with Church history. After visiting in Carthage, the brethren traveled thirteen miles to Colchester to call on the only living grandchild of Lucy Mack Smith and Joseph Smith, Sr., the parents of the Prophet Joseph Smith. This grandchild, Mrs. Clara Hendel, a lady eighty-one years old, is a daughter of the Prophet Joseph's youngest sister, Lucy Smith Milliken. On inquiry from Brother Nibley concerning pictures of members of her family, she showed a colored drawing of Lucy Mack Smith to these gentlemen, which she explained she had found among her mother's effects.

Elder George Albert Smith assured the members of the family that he would greatly appreciate having a copy of the picture. They replied that they would procure a copy and mail it to him. A colored copy was received by Elder Smith in November, which is the picture he has so graciously presented to the Relief Society.

The Relief Society is very appreciative of the gift and is happy to have a picture of this very remarkable mother, Lucy Mack Smith, who joined the Relief Society at its second meeting and gave counsel and support to the Society while it remained in Nauvoo.

Note the Book of Mormon which Lucy Mack Smith holds in her hand, and the picture on the wall above her head of the Facsimile from The Book of Abraham, Pearl of Great Price.

The picture was perhaps made during the nine years between 1846-1855. Elder Nibley is of the opinion that it was made during the time she resided with her daughter, Lucy Milliken, as it was found in the possession of Mrs. Milliken's daughter, Mrs. Clara Hendel.

Lucy Mack Smith—Mother of the Prophet

Preston Nibley

MOTHERHOOD is said to be the greatest honor that can be bestowed upon womankind in this world. The act of bringing forth an immortal spirit, clothed with a mortal body, is a woman's crowning achievement. Comparatively few women are denied this accomplishment. But only once in many hundreds of years is the privilege given to a woman to become the mother of a mighty prophet of God, whose life and labors are to change the destiny of a waiting world. Such an honor was bestowed upon Lucy Mack Smith, whose new-found portrait is reproduced as the frontispiece in this issue of *The Relief Society Magazine*.

It was on July 8, 1776, that a daughter was born to Solomon and Lydia Mack, prosperous farming people of Gilsum, New Hampshire. In the home of these good parents Lucy was reared, with all the refinement and culture known to the inhabitants of western New England at that time. Before she had reached her twentieth birthday, Lucy had met and married a young farmer from Tunbridge, Vermont, named Joseph Smith. Joseph has been described to us as a tall, athletic, young man, an able and willing worker, kind and considerate, "opening his house to all who were needy and destitute." Lucy has told us that at the time of her marriage her husband "owned a handsome farm." She has also related that as a wedding dowry she was presented with a check for $1,000 by her brother Stephen and his business partner. Life began favorably for Joseph and Lucy Smith, yet little did they dream of the strange and extraordinary events which were before them, events which were to lift their names from obscurity into undying fame.

Economically Joseph and Lucy Smith were not to prosper in this world. Through misfortune they soon lost their farm, and for a number of years they became tenant farmers in New Hampshire and Vermont. It was while renting a farm from Mrs. Smith's father, Solomon Mack, in Sharon Township, Vermont, that their fourth child and third son was born, named Joseph, Jr.

Failing to reestablish themselves in Vermont, Joseph Smith moved his family to western New York in 1815, and located at Palmyra. Here and in the adjacent vicinity they remained for fifteen years. Here the boy Joseph announced his First Vision in the spring of 1820; here he told of the visit of the angel Moroni and the finding of the sacred record, and here the Book of Mormon was printed.

Lucy Smith and her husband became the first believers in the visions and revelations which were vouchsafed to their youthful son. And with unsurpassed loyalty and devotion they stood by him in all his efforts to found "the Church and

Kingdom of God." They endured all manner of persecution: the scorn of the world, loss of friends, loss of property, and physical persecution, such as being forced to leave their home in Missouri in the midst of winter and flee across the snow-clad prairies to Illinois. Yet not once did they complain; not once did they lose faith in the divine calling of their son.

When the Prophet was taken by the mob in Missouri in October, 1838, he was almost immediately sentenced to be shot. "Several guns were fired, and the heartbroken parents supposed that the bloody work was accomplished." Mother Smith thus describes these moments: "Mr. Smith, folding his arms tight across his heart cried out, 'Oh my God! My God! they have killed my son! They have murdered him, and I must die, for I cannot live without him."

Through some strange miracle the lives of Joseph and Hyrum were spared at this time. They were carried to Richmond for trial and from thence to Liberty. "At their departure from Far West, the heart-stricken mother pressed through the crowd to the wagon containing her sons, exclaiming: 'I am the mother of the Prophet: is there not a gentleman here who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?' With her daughter Lucy, she gained the wagon and grasped Joseph's hand, which was thrust between the cover and the wagon-bed, but he spoke not to her until she said: 'Joseph, do speak to your poor mother once more. I cannot bear to go until I hear your voice.' At this he sobbed out: 'God bless you, mother;' and while his sister Lucy was pressing a kiss on his hand, the wagon dashed off." (Jenson, Andrew, *L.D.S. Biographical Encyclopedia*, Vol. 1. p. 691)

On September 14, 1840, at Nauvoo, Illinois, in the seventieth year of his life, the good father died, "worn out by the exposures he had suffered in Missouri." Lucy Smith was now left without the companionship of "a tender and loving husband." Yet further misfortunes were to come to her. In the summer of 1841, her youngest son, Don Carlos, died after a brief illness. Three years later, there occurred at Carthage, Illinois, the tragic murder of her sons Joseph and Hyrum. Her poignant grief and sorrow at this time are well expressed in her own words:

"I was swallowed up in the depth of my afflictions," she writes, "and though my soul was filled with sorrow past imagination, yet I was dumb, until I arose again to contemplate the spectacle before me. Oh! at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say, 'Mother, weep not for us, we have overcome the world by love; we carried to them the Gospel, that their souls might be saved; they slew us for our testimony and thus placed us beyond their power; their ascendency is for a moment, ours is an eternal triumph.' " (Smith, Lucy, *Joseph Smith the Prophet*, p. 278) Joseph the Prophet and Hyrum the Patriarch will never have a more sincere and

inspiring tribute than this, given to them by their dear old mother as she stood beside their coffins in the Mansion House at Nauvoo that June day in 1844.

As if she had not suffered sufficiently in the loss of her husband and three grown sons in the short space of four years, Mrs. Smith was called upon to part with another son, Samuel Harrison, less than five weeks after the death of Joseph and Hyrum. In fleeing from the mob at Carthage he had overexerted himself. In a few weeks he fell ill and died.

Of the six sons Mrs. Smith had reared to maturity, only one now remained, William, who had shown himself to be the least capable of rendering aid and assistance to her. Such was the fate of this good woman.

AT the last General Conference of the Church held in Nauvoo, in October 1845, after President Brigham Young and the members of the Quorum of the Twelve had decided to lead the Latter-day Saints to a new home in the West, Mrs. Smith asked the privilege of addressing one of the meetings. I find the following in the *Journal History*:

"Mother Lucy Smith, the aged and honored parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly. She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice to give, but Brother Brigham Young had done the errand; he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of ten children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret, what they would not do in the presence of millions. She wished to know of the congregation whether they considered her a mother in Israel? (upon which President Brigham Young said, 'All who consider mother Smith as a mother in Israel, signify it by saying "yes." ' One universal 'yes' rang throughout.) She remarked that it was just eighteen years since Joseph Smith the Prophet had become acquainted with the contents of the plates; and then in a concise manner related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, etc., some parts of which melted those who heard her to tears . . . ."

Regarding the migration of the Saints westward, she continued:

"I feel the Lord will let Brother Brigham take the people away. Here in this city lie my dead, my husband and children; and if it so be the rest of my children go with you—and I would to God they may all go—they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children:"

Here President Young interrupted to say:

"Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the Church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the Church, that while we have anything, they shall share with us .... I pledge myself, if mother Smith goes with us and I outlive her, I will do my best to bring her bones back again, and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same?" (There was a unanimous vote favorable to President Young's request.)

It is well known that Mother Smith, in spite of her expressed wish on this occasion, did not make the journey westward with the Saints. Perhaps she was dissuaded therefrom by her son, her three daughters, and the Prophet's wife, Emma—all of whom remained behind. She lived nine years after the Saints evacuated Nauvoo in the spring of 1846, and we know little of her history. Brother Andrew Jenson has written that she spent seven years of this time at the home of her youngest daughter Lucy Smith Milliken, and the remaining two years with the Prophet's wife, Emma, in her comfortable home at Nauvoo, where Lucy Mack Smith died on May 5, 1855.

It is difficult for us to understand what thoughts passed through Mother Smith's mind during the last years of her life. She had been the first to listen to the story of the visions of her son; she had witnessed the organization of the Church and its rise; she had followed the Saints in all of their trials and difficulties and persecutions; as the mother of the Prophet, she was always respected and honored by the Saints. Then with swiftness came the events in Nauvoo: the death of her husband, the death of her four sons, and the removal of the great body of the Saints westward.

Her last years were spent with her family. There was no congregation of Saints with which she could mingle; there was no preaching of inspired prophets which she could hear. And yet she held fast to her belief and her testimony. No truer Latter-day Saint ever lived than this good mother of the Prophet Joseph Smith. She was loyal to him in life and in death. In the portrait used as a frontispiece for this issue of the *Magazine* she is shown holding the Book of Mormon in her hand, and she looks fearlessly and calmly into the future, with the firm assurance that this sacred record and the revelations given to her gifted son are God's revealed truth.

NO PRIORITIES

Dott J. Sartori

The ermine coat on the hills is threadbare,
Pine boughs rip at its shirred white yoke,
The hem is torn and the sleeves are missing—
The hills can be careless with last year's cloak.

Brotherhood

Elder Harold B. Lee

Member of the Council of the Twelve

IN sacred Jewish writings a parable is told of a man who saw in the distance an object that he supposed was a beast. As the object drew nearer he saw it was a man, and as it came still nearer he exclaimed, "It is my brother." Seldom do we see as the beast the man we really understand, for with closer association and a clearer understanding of the impulses and the circumstances that impel men to action we become more tolerant and more forgiving.

If we could but learn the lesson taught by that parable there surely would be less of misunderstanding and of faultfinding, less of hatred and contention, less of strife and of bloodshed, but more of sympathy and forgiveness extended toward him who errs.

The word "brotherhood" in common usage suggests a society or a fraternity of individuals or of groups banded together for a common purpose. More often than otherwise such purpose is selfish and the benefits of the society are limited to only those who comprise the group, and frequently the objective of the society, if achieved, works to the disadvantage or to the actual detriment of those outside of that brotherhood. Whether it be of individuals or of nations the principle is the same. We see before us today the awful spectacle of a devastating war between groups of nations, bound to each other within their own allied councils by solemn agreements, prompted not by mutual respect or admiration for each other, but impelled by a fear of each other or by a hope for selfish gains as the result and in the event of ultimate victory to their side.

It should be clear to any thinking person that the promotion of such "brotherhoods" so-called, usually only serves to perpetuate strife, and that decisions arrived at between such groups are dictated by the force of might rather than on the basis of justice and equity. The establishment of a peace in the world that will be everlasting and so much to be desired will be possible if and when mankind can unite together in some kind of a fraternity where such brotherly relationships are characterized by love and affection.

Some time ago there appeared in the *New York Times* a scholarly article prepared by a conference of eminent Catholic bishops entitled "Pronouncement by Catholic Bishops on Church and Social Welfare." The article dealt with the contending views of capital and labor and boldly criticized each faction for the evident selfishness and short-sightedness in their present plans and policies. Then it outlined a suggested course to be followed in order to overcome the conflicting views that presently exist. Here are the concluding words: "There must be a reform of morals and a profound renewal of Christian spirit. . . . To

do that it is argued that our economic life must be reorganized, and selfishness must be replaced by justice and charity."

The answer of the Master to the question, "Master, which is the great commandment in the law?" runs to the same conclusion. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." (Matt. 22:36-39)

A brotherhood that seeks to establish the common good is but as "sounding brass or a tinkling cymbal" except it be founded upon the divine principle of love of God and our neighbor as ourselves. One who says he loves God and is a follower of Jesus and yet hates his brother is false to himself and before the world, for no one can love God whom he has not seen and yet love not his brother whom he has seen. (I John 4:20.) The truest evidence that one loves God is that he keeps His commandments. (I John 2:3-4.) And if the loving of one's neighbor is the "second great commandment" then a brotherly relationship with our fellow men must be the measure of one's Christian standing. The logic of this reasoning is amply supported by the scriptures where the Lord is declared to be "the God of the Spirits of all flesh" (Numbers 27:16), and is compared as the Father of our spirits to the fathers of our flesh to whom we give reverence. (Heb. 12:9.) Such a conception of the Fatherhood of God declares also a universal brotherhood of man. In such a family relationship, a love of a son for the Father and yet hatred of that son for others of his Father's offspring is hardly conceivable to the reasoning mind. To understand that man is created in the image of God is a soul-stirring contemplation, and every soul that hath this hope in him purifieth himself. (I John 3:3.)

But what is necessary for one to discharge his responsibility toward his fellow men? This same question was undoubtedly in the mind of the lawyer who asked Jesus "And who is my neighbor?" In reply Jesus gave a parable (Luke 10:30-37):

> And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
>
> And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
>
> And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
>
> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.
>
> And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
>
> And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
>
> Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?
>
> And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The moral of the Master's lesson is clear: *He only is neighbor who does good to him who is in need.*

Thy Neighbor

Who is thy neighbor? He whom thou
Hast power to aid or bless.
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door
With aid and peace for him.

THE influx of many strangers within our gates and the industrialization and militarization of many of our pastoral communities might well cause us to ponder the question as to our responsibility as neighbors to these strangers. Our pioneer parents, led by inspired leaders, came to this western land to establish "the mountain of the Lord's house in the top of the mountains." A prophet had declared that many people should say, "Come, let us go up to the mountain of the Lord," and also that the inhabitants of the House of the God of Jacob were to teach these newcomers "of his ways and to walk in his paths." (Isa. 2:2-3.) To the Latter-day Saints the Lord has entrusted a great responsibility as the keepers of the House of the Lord thus established. Paul, the great missionary apostle, defined the purpose of the establishment of the Church of Christ as being for "the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, till we all come in the unity of the faith. . . ."

Since the time when Moses led the children of Israel out of Egypt the principle of gathering the members of the Church into communities has been taught. The Latter-day Saints have been taught this principle by revelations from the Lord. Here, in such communities, without hindrance or molestation from those who refuse to accept fellowship in the Church and Kingdom of God, it has been found that the members of the Church thus established can better work out their social, economic and religious problems than would be possible without such gathering.

If, to satisfy the critics of the practice of the Latter-day Saints in gathering together for mutual improvement, we were to encourage promiscuous social intercourse with the stranger regardless of his standards and by so doing sacrifice the ideals of morality, of marriage, and of family for which our parents sacrificed much, we would not only be untrue to our heritage but we would thereby decrease immeasurably our power "to do good to him that is in need." Obedient to the command of the Master, reiterated in our generation, we have sent and will continue to send missionaries not only to carry the Gospel to the stranger within our gates but to "every nation, kindred, tongue and people." And for what purpose? To welcome all "who fear God and give glory to Him" to accept membership in the greatest "brotherhood" in the world, the Church of Christ established in the last days. Can one conceive of a greater service to be rendered to those who may come to us than to bring to them the opportunities and privileges of the Gospel and into fellowship with those who live righteous lives?

To you who would administer succor and be a neighbor to the poor and the needy, I would bid you heed the inspired admonition, "and though I bestow all my goods to

feed the poor, . . . and have not charity, I am nothing." (I Cor. 13: 3.) It would be well if all who dispense charity would do so with a reverent appreciation of their divine relationship to that one so assisted and do it in a manner suggested by the Savior's declaration, that as you would do it unto one such needy you would do it as a service to him. (Matt. 25:40.) In all such ministering it is well to remember that there are broken hearts and wounded souls among us that need the tender care of a brother who has an understanding heart and is kind. Today there may be heard again in Israel the voice of a Rachel "weeping for her children, and would not be comforted because they are not" when the cruel blasts of war shall bring the sad news of disaster. She must be soothed with tenderness by sisters worthy to bear the name of this great brotherhood of saints.

May the "kingdom of God go forth, that the kingdom of heaven may come," (D. & C. 65:6) that God's "will be done in earth as it is in heaven." (Matt. 6:10.) May we let our lights so shine (Matt. 5: 16) as members of the Church of God that others seeing our good works and that we are not of the world (John 14:22-23) will come to seek membership therein. May we sense the fact that true love for our neighbor consists not in descending to his level but rather in so living that we aid him in an upward climb. May we never forget that in this great fellowship, our ears must ever be inclined to hear the cry of the widow and the orphan and that in our ministrations to all such we do as we think the Master would have us do.

Thus, if we do, and if we teach others to do likewise, ours will be the brotherhood to fill the whole earth and bring about that peace on earth when the powers of darkness will be eternally bound with the everlasting chains of righteousness at the hands of God's children.

"Let us raise a standard to which the wise and honest can repair; the rest is in the hands of God."

—*George Washington, Speech to the Constitutional Convention* (1787)

"The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally, staked on the experiment entrusted to the hands of the American people."—*George Washington, First Inaugural* (1789)

Silent Strings

Blanche Kendall McKey

Second Prize, Relief Society Short Story Contest

WITH more certainty than she had ever felt before, on that late July afternoon, Sheila admitted to herself that she was old. It wasn't because she felt weak or defeated, judging herself as an actor in the life she had led. Rather, it was the realization that she had never been truly herself, and now it was too late. For sixty years she had heard the song of the untouched West with its inscrutable mountains, but she had never tried to sing or paint or write it. She had not used what was finest within her; in fact, she had never been an artist at all. And now she was old.

The young Sheila she had been—with her perky red curls and quizzical blue eyes—seemed to stand literally before her faded gaze. She shook herself and crossed to the mirror over her dresser, pressing calloused palms to her creased cheeks, noting the grooves in her forehead and neck. Wind and the open plains had made her fair skin as dry as parchment. Studying the swollen veins of her hands, she saw youthful, tapering fingers reach across the strings of her aunt's harp in Dublin, her aunt who had been a celebrated musician and whose harp Sheila was to have inherited when she became eighteen. But when that birthday had arrived, she had looked across the scorched fields of Zion, to which her parents had fled ten years before, and thought of tapestries and a stately harp whose strings were silent, now that her aunt was dead.

"I should have done better," thought Sheila bitterly; "I let little things crowd it all out." She thought of the garden, the children, the endless housework, and of her mother's long illness. "Why did I have such a heritage?" she asked. Then she looked at the picture of Colleen on her table and once more made a solemn resolution: Little Colleen, with the harp of Dublin hidden in her bosom, was going to have a chance to sing.

"Are you ready, Aunt Sheila?"

It was Elsie's warm voice calling from the kitchen, and thoughts of youth and unfulfilled longings fled.

"Yes, I'm ready, my dear," Sheila replied; and tying a white scarf over her thinning gray hair she went out to the shady front porch.

The poplars were casting thin shadows across the patch of lawn; the wide stretch of fields was still. Suddenly, from some unseen spot, came the clear call of a meadow lark. Gerald, Elsie's husband, was taking good care of the farm now that John was gone!

The front door of the small house beyond the garden opened and John's sister Maggie appeared. She followed slowly the narrow path between the two homes and climbed the steps of the larger dwelling with jerky effort. "Maggie is old," thought Sheila—"really old."

Elsie came out, crisp and cool in her blue organdy.

"Gerald said the rehearsal went fine last night," she said with enthu-

siasm. "He thinks the pageant's going to be great."

"Weel, they'll hae to do some fancy acting if they come up to Sheila's—and that a lang time ago," replied Maggie dryly.

Sheila made a gesture of remonstrance, but she looked pleased.

"Young folks must have their day, Maggie. And don't you forget that Colleen is going to sing tonight." She squeezed her handbag tight against her breast, for it held Colleen's stirring little note:

"I must see you tomorrow, Grandma! I must! I have something important to tell you."

Something important! Could it be an offer? Why, Colleen had had only a year of real training.

Maggie was describing to patient Elsie the wonders of Sheila's performance in *Hazel Kirk*.

"There, there," cried Sheila with pretended petulance, "let the past be!"

But Maggie was bubbling with reminiscences. "Your Uncle John was over-proud of her, Elsie," she said ruefully. "He was sae proud that I sulked. It's nae pleasant for a sister to be shoved aside by a weebit wife."

The laugh that had risen in Maggie's throat broke off and ended in a sigh. Both old women thought of John sleeping beside his first wife, the gentle English girl who had not survived the rigors. After a pause Maggie's thin voice rose again.

"Your Uncle John was nae the mon to let a bit o' stubborn land get the best o' him, Elsie. He dug out rocks to build his house and brought water down from the mountain for his fields."

BLANCHE KENDALL McKEY

"Uncle John was a thrifty man," corroborated Elsie.

"Aye," said Maggie, "and masterful. He had Ireland in his household, but he managed to hold his ain."

She screwed her wrinkled face until it gave a distorted impression of roguishness, cast a challenging glance at her sister-in-law, and waited for a sharp retort. But Sheila seemed to be unconscious of the prattle. Elsie noted her melancholy detachment with rising apprehension. Old people were so moody and hard to understand! When they should be gay they sank into the depths.

"Come, now, Aunt Sheila," she pleaded. "Tomorrow's the Twenty-fourth! They're putting on this pageant for people like you. Think of all you've done for the town." Her eyes swept the stretches of corn, wheat and alfalfa, the tops of farmhouses in the valley, the paved road

which led to the recreation hall where the pageant was to be given. "No one has done more good than you have, Aunt Sheila."

Sheila would have liked to talk to the sympathetic Elsie if she had thought the younger woman could understand. In her unhappy condemnation of what she had done with her talents she felt the need of love. That was why Maggie's praise had sounded so sweet. She would gladly have confessed that she felt herself to be a flat failure but for a deep-sunk timidity. Elsie was young and didn't know enough, whereas Maggie was old and knew too much. So she threw them both a Mona Lisa smile and hugged tight the thought of Colleen.

Elsie plucked playfully at her aunt's sleeve and shook her bobbed head as though she were still a girl. "No one can go on acting and singing forever," she tactlessly comforted.

Sheila smiled again, her glance unlighted; then her lids fell as she caught the significance of Maggie's cannie remark: "She's not greetin' for the songs she can sing nae more; she's greetin' for the songs she niver hae sung." Good heavens! Was there nothing that the heart could hide? Such piercing seemed almost immodest. With an effort she lifted her gaze to find Maggie smiling at her fondly. After all Maggie loved her. She felt a painful little clutch at her throat. Then she let her great eyes rest illuminatingly on her sister-in-law's face, fell in with the family dialect and said amicably, "Aye, lass."

Elsie ran down the steps impatiently, looking up the road.

"Gerald should have been here with the car twenty minutes ago," she exclaimed. "Something has held him up—props, I suppose. It will spoil the whole evening if we have to rush in at the last minute."

A HALF-HOUR later, seated comfortably in the front row of the balcony which afforded the best view of the stage and so had been reserved for honored guests, Sheila attempted to subdue her rising excitement. Was Colleen nearly ready? Would she have a moment to slip upstairs before the performance? Suddenly she heard a quick step coming down the aisle, and almost before she could turn she heard Colleen's whisper.

"Move over, Grandma. I can only stay a second."

Sheila shuffled into the seat reserved for the president of the Relief Society and Colleen slipped down beside her.

"Look, Grandma!" Timidly she thrust out her hand on which shone the loveliest diamond the old lady had ever seen. She lifted her eyes to study the girl's face.

"It had just come when I wrote the note yesterday. Bob and I are going to be married."

"Bob?" wavered Sheila.

"Bob Brownell. Surely you remember Bob."

Sheila hadn't thought of Bob Brownell in a long time. With an effort she recalled an apple-cheeked boy.

"He's been away to medical school, you know, for nearly four years." Colleen's voice trembled a little. She glanced at two tiny wings pinned over her heart. "Bob and I saw a good deal of each other when I was at school last winter." Her hand pressed the small insignia. "Now he's in the Air Corps."

Sheila felt a throbbing in her own breast. Little Colleen's hero was offering his life for his country! In a moment the tremulous voice came again.

"I'm not going back to the Conservatory in the fall, Grandma. I'm going to make bullets. I—I've got to help."

Sheila saw the glisten of heavy tears and felt empty herself. She knew that Colleen wanted to speak further, but couldn't.

"It's all right, dearest," she whispered close to the wet cheek.

"I could never have gone to the Conservatory at all if it hadn't been for your money. And you didn't have any too much yourself. I know that. And you expected so much of me."

"It's all right; honestly, it's all right."

But Colleen was struggling to make a clearer explanation.

"I—I have to help—help Bob and and the Red Cross and the farmers and everything that means America. You pioneers built such a wonderful country. We wouldn't be worth the dust of the plains if we couldn't protect it. I can't just study music —not this year."

And Sheila could only reiterate that everything was all right.

After Colleen had hurried away, leaving perfume and remembrance of youth behind her, Sheila was doubly thankful that some of Maggie's old cronies had carried her off to sit with them. Absent-mindedly she heard their laughter rise above the babble of talk around her. The balcony became crowded and boys began placing chairs in the aisles on the floor below. The small orchestra filed in. Smiling, the Relief Society president took her seat beside Sheila and became absorbed in her officers sitting on her right. Sheila was grateful beyond expression to be let alone.

Little Colleen and her shining diamond! Her courage and faith in America! It was queer the way life surged along. She thought of her years with John. If he had been able to love her as he had loved the wife of his early youth, would that have lessened her sense of unfulfillment? She thought of all she and Maggie and John had given to the land before it had begun to yield. She recalled her mother's privation, felt her horror of famine, and sat as though gripped in the silence of death. And as an accompaniment to the pageant of her mind, she heard the plaintive throbbing of the harp she had renounced.

Sheila was so deeply stirred before the curtains parted that the ensuing scenes shook her to her depths. The portrayal of the long trek; handcarts inching through sand; weary voices singing, "And if we die before our journey's through—" She scarcely knew what was her own dream, what was acting, and what was reality. Then with a little shock she was conscious of Colleen standing all alone on the dim stage at the foot of a covered wagon. Her auburn hair was demurely parted and arched by a small black bonnet. Her tiny waist was compressed into an unyielding basque. Her skirt, fluted and puffed here and there, fell to the floor. Plain white collars and cuffs softened the severity. Then, without accompaniment, her clear tones filled the hall:

O my Father, Thou that dwellest
In that high and glorious place,
When shall I regain Thy presence,
And again behold Thy face?

Throughout the four verses she held the audience motionless; she was part of the sleeping encampment, part of the covered wagon, part of the endless plains, and of the still, unresponsive night. And all at once Sheila knew, with the true intuition of a born artist, that her people were too close to their struggles, too young in culture for a great expression. But some day a man or woman would look over the fertile fields of Utah and Idaho and see the land as it was primevally, ringing with the whoop of the Indian, the beat of the buffalo, and the shrill cry of the mountain lion. Or he would look at the imperial mountains and interpret with brush or pen their awful aloofness. It wouldn't be her heart strings aquiver, nor was it likely to be Colleen's. But some day it would come, for a great movement demands a great reproduction, and the message of her hills and plains had never been fitly expressed. And when the painting or play or novel came, her tears would be in it, and her yearning, for she and her parents and John and their friends had made a great work possible.

But little Colleen, like Sheila herself, could sing the song of Zion "in a strange land." Tears on the girl's rounded cheeks:

Then at length, when I've completed
All you sent me forth to do — —

Sheila's questioning eyes were lifted and for a moment she sat breathless. "O God," her heart whispered, "the redemption of man! After all, wasn't that the song of Zion?" She knew that this was true, and knew also that the brush of Michelangelo, the imagination of Milton, and the pealing of an organ in a great cathedral could only suggest the beauty of a soul returned to God.

With unconscious dignity shielded by the darkness, Sheila bowed her head. In a moment of realization she was paid for what the years had taken from her. She felt hot drops falling upon her folded hands, but the stabbing regret was gone.

SHADOWS

Roberta Bates

Twilight and the shadows of the stars
Fall soft and deep
Into the stillness of a murmuring sea;
So soon my shadow will have fallen—
Fallen deep
Into the quiet darkness of eternity.

George D. Pyper

Milton Bennion

GEORGE D. PYPER, General Superintendent of the Deseret Sunday School Union, passed away January 16, 1943. Funeral services were held in the Assembly Hall on Temple Square, in Salt Lake City, on January 19. All members of the First Presidency, the majority of the General Authorities, the Sunday School Union Board, and a host of friends and admirers of Superintendent Pyper were in attendance.

Brother Pyper had been an executive officer of the Sunday School Union Board for more than forty years. He had also served the Church, the state, and the local community in many other capacities. He was endowed with very superior artistic abilities but his artistic interests and attainments in nowise curtailed his business and administrative abilities. This was manifested in his long and successful term as manager of the Salt Lake Theatre and in his management of numerous pageants, musical and dramatic performances, and publications, many of which he either wrote or edited.

In his youth and early manhood he served as clerk and later as judge of the Salt Lake City police court. This experience induced him to study law. These studies were, however, interrupted by a call to an extensive missionary tour in the company of Elders B. H. Roberts and Melvin J. Ballard. Numerous subsequent calls by both Church and state to important positions prevented Brother Pyper from resuming his legal studies.

ELDER GEORGE D. PYPER

To his intimate associates he was best known as a courteous, kind, sympathetic, and understanding friend; he was, indeed, a friend of man. While he was deeply religious, there was in him no trace of the pharisaical attitude so frequently denounced by Jesus. While he attended to all the details of the precepts of the Church, he emphasized the "weightier matters of the law"— justice, kindness, and integrity. His character was, in fact, the embodiment of these virtues. He had ever in mind the greatest of all the commandments—the love of God; this he expressed in the love and service of his fellow men. When they were in trouble they came to him for assistance with assurance that this assistance would be given to the limit of his ability.

To Marry or Not to Marry in Time of War

Dr. Harold T. Christensen
Brigham Young University

MILLIONS of young men and women are asking themselves this question today. In the midst of the uncertainties and the fears of total war, they are wondering what to do about marriage, and for the most part they are confused.

The problem is not an easy one and young people are not the only ones who are confused. The many decisions surrounding marriage are difficult enough in normal times, but these difficulties are multiplied and magnified enormously in times of war. War is a crisis in the family institution; patterns of life are changed so fundamentally that courtship and marriage as usual, is simply out of the question.

It is hazardous to advise in times like these, for the chance element is great and no one understands very well what the immediate future holds. But hazardous or not, it is important, so that in planning for the future we can be guided by knowledge and understanding as far as is possible rather than by impetuous feelings of recklessness and desperation. The spirit of this article is that of analysis and suggestion rather than preachment or dogmatic pronouncement. There is no one formula that will fit all cases and answer all questions regarding war marriage; the decision to marry or not to marry is after all an individual matter depending upon the personal values and external circumstances involved in each case. But the decision should nevertheless be an intelligent one, based upon serious thought and a consideration of the factors involved. Our purpose is not to decide the question of war marriage once and for all, but to present some facts and arguments which may aid each person in making his own decision.

The Impact of War

The repercussions of modern war are felt throughout the entirety of society; no single phase of our social structure, including the relationships of man to woman, escapes. In understanding the problem of marriage in wartime it might be helpful to review briefly some of the effects of the present war upon the family institution:

(1) In the first place, marriage, divorce, and birth rates have been greatly accelerated, although it is reasonably certain that this acceleration will be temporary only. Marriages have increased for a number of reasons, running all the way from a desire to escape the draft to either an increased emotionalism brought on by the war, or to a realization that it may be "now or never." Because of recent military regulations, marriage for draft evasion is not as common as it was earlier. Undoubtedly many marriages do take place today, however, due to war hysteria in one form or another. The atmosphere of war is charged with emotionalism;

the glamour of the uniform, plus a love for adventure and a feeling of uncertainty in the future, all tend to increase irrational behavior, such as rushing into marriage without adequate thought or preparation. Furthermore, with millions of our boys in the armed services, some of them never to return, there is often the feeling that unless one can marry now he may never have the opportunity later, and hence the tendency to "grasp at straws" in near desperation. It is well known that many women never married following World War I because there were not enough men left to go around (there were more than four million surplus women in the marriageable ages in Germany, France, and England alone), and it is realized that a similar condition will follow this war. In gambling with the future many young men are making sure of the marriage experience before they die, and many young women are saying that if worst comes to worst they would rather be a widow than a spinster anyway.

The birthrate has increased as the natural accompaniment of the expanded marriage rate, plus a conscious motivation in some instances, such as draft evasion, the desire on the part of the husband to leave a progeny in case of death, or on the part of the wife to have something to remember her husband by. The divorce rate has increased very likely because more people have more money to finance the divorce proceedings, and also because changes necessitated by the war effort often create family tensions.

With millions of men in the armed services for considerable lengths of time, we can logically expect marriage, divorce, and birth rates to fall rapidly in the very near future and to remain low throughout the period of war. Likewise, with the return of many of these men after the war, it is reasonable to expect a new increase in all of these rates before they again settle down to a somewhat normal level. This was the experience of World War I, and we can expect it again.

(2) A second change brought about by the present war is the loosening of moral standards and the lowering of moral conduct. Unfortunately, the rigors and the brutalities of war tend to dull the finer sensitivities of men and, with some at least, to sever the ties binding them to a strict moral course. The normal sex ratio is disturbed in war, placing both males and females of marriageable ages in abnormal environments. The male in service is removed from the stabilizing influence of those he knows best and loves, and at the same time is thrown into situations not the most wholesome. The female at home finds courtship competition more difficult because of the shortage of men, and will often lower her standards in order to more successfully compete. And coupled with all this is the hysteria of war mentioned above. Service men are frequently made to feel that loose conduct is expected of them, and girls that it is patriotic to cater to the man in uniform. Many are blindly and selfishly indulging excessively in worldly pleasures on the sad theory that they must have their fun while they can. "Eat, drink, and be merry for tomorrow we may die," they are saying, and as a result

morals are given a holiday. It is to avoid temptations such as these that some choose to marry.

(3) Another effect of war, and the last that will be discussed here, is the weakening of family bonds and the consequent growth of family instability. Military life tends to unfit the man for home life after the war; separation of husband and wife for long periods during the war permits misunderstandings and infidelities to creep in, leading toward greater maladjustment later; and when the wife works, she gains a new individualism and financial independence that she may not be willing to yield after the war. The growth of nurseries for the care of children belonging to working mothers, is one noticeable indication of declining family functions in the wartime.

The Pros and Cons of Marriage

No one will argue that all marriages should stop in wartime, and likewise no thinking person will justify all of the marriages that take place under the stimulation of war. Marriage is too important an institution to be sidetracked, even for total war; the future of society demands that it have a position of priority. But marriage in time of war is not only continued, but it is expanded and often perverted as well; hasty unions, ill-planned and artificially lived, are in many cases doomed for failure. The question, then, is not, "Should there be marriage in wartime?" but rather, "Who should marry and when?"

And the question is a debatable one. As we have already said, there is no one answer that will fit all cases; each person will need to weigh all factors that are involved in his or her particular case, including personal feelings, but not allowing these alone to sway his judgment; and then with his eyes open he should make his own decision taking his chances with the uncertainties of the day. When such notables as Lewis Browne and David Seabury disagree on the advisability of marriage in wartime, it is evident that the problem is a tough one and that the arguments are not all on one side.[1]

Those who favor war marriages usually do so on the grounds that, even though these carry more risks than do marriages in times of peace, risky marriage is better than no marriage at all. It isn't quite fair, they argue, to expect a young person who has planned his future in terms of family life to forego all of this without a try. Thousands, possibly millions, of young men will never return from the battle front, and, through waiting, an equal number of young women will be left without partners in marriage. Why not enjoy the marriage experience before going away to war, they say, thereby insuring the consummation of love although necessarily gambling on the continuance of the marriage state. In addition to this they point out that marriage tends to stabilize those who enter, giving each something to live for, work for, and die for, if necessary. Contentment and clean living during separation are said to result from the assurance that somewhere there is a husband or wife who cares.

Opposed to these arguments are those which make war marriage look

[1] America's Town Meeting of the Air. "Will War Marriages Work?" Reader's Digest November 1942, pp. 14-18.

like a very risky business. While happy marriage is certainly better than no marriage at all, it is said, unhappy marriage is not, and the probability of unhappiness in war marriages is great. Heightened romanticism and feelings of desperation brought on by the hysteria of war both tend to make marriage a hasty and impetuous affair. In times past girls have asked all sorts of questions concerning their prospective husbands; questions such as, "What family does he come from?" and "How well educated is he?" but now altogether too many are simply saying, "Where is he?" During war neither boys nor girls are as discriminate in choosing a mate as in other times, and they are usually in a bigger hurry to have the marriage performed. All of this means insufficient acquaintance and inadequate preparation for marriage, which in turn means greater marriage failure. Furthermore, long periods of separation between husband and wife, separations which usually follow a hasty wedding and an all too brief married experience, are not conducive to successful marriage adjustment. Worry, misunderstandings, suspicions, and temptations all enter in to frustrate the separated spouses and to make the durability of their union less likely. If neither death nor desertion prevents a reunion of mates following the war there are other casualties that may prove just as bad. If the husband returns home maimed or diseased in some way, for example, the prospect facing a young wife in becoming the caretaker of an invalid for an indefinite future is not a happy one, particularly if the spouses were practically strangers when they married, had little time to get acquainted and become adjusted immediately following marriage, and have grown farther apart through long separations and contradictory experiences. Then too, the dangers regarding infidelity and the cooling or changing of affections toward each other must not be forgotten. Entering marriage impetuously, without preparation, and without the opportunity of normal home life together, make a rather poor combination of circumstances to insure marital happiness, it is argued. And in support of this contention one need only consider the great increase in the divorce rate following every important war.

Factors in Making the Decision

With these arguments in view, and with a knowledge of his own personality traits, feelings, and desires, each young person will make up his own mind as to whether he will marry or not in wartime. But it is hoped that in each case the problem will be intelligently and prayerfully considered before the decision is made, so that the possible consequences of the alternative procedures will be thoughtfully realized and courageously faced. In the spirit of self-analysis the following questions should be asked:

(1) Are you well prepared for marriage with each other? If the desire to marry is prompted largely by the war emergency so that you won't "miss out on anything" it is likely that your motives are more those of desperation than of love and companionship. Studies show that marriage is more likely to be successful where the couple has been ac-

quainted for a number of years and has been engaged for a long enough time to adjust and to prepare for what is to come. Unless you have been fairly well acquainted over a considerable length of time, be just a little wary of your motives and also those of your sweetheart. It may be that you are mistaking reckless emotionalism, or military glamour, or mere desperation, for the "real thing." Haste makes for waste even in the marriage game; and it is far better to think first so that "repentence at leisure" will not be necessary. But if you are ready for marriage, and if this readiness has been tested by both time and thought, you may consider it best to accept the hazards of war without letting them change your marital plans.

(2) How long will you be able to live together after marriage before the war separates you? The start of any marriage is the most crucial from the standpoint of mutual adjustment in laying foundations for harmonious living, and unless husband and wife can be together for a reasonable period after marriage and under somewhat favorable circumstances they are starting under a handicap. But because of military policy you may not know exactly how long you can be together. In such circumstances the best you can do it to take a chance and do what seems best after other factors are considered. But certainly where you know that you can be together for only a few days, or even a few weeks, you will realize the handicap. Sometimes the wife is permitted to live close to the military camp where her husband is in service, and in this way be with him occasionally. This is often the best solution possible, but even at best it is frequently none too good. High rents, crowded living conditions, frequent movings, and infrequent visits together put them both under strain and make home life difficult if not impossible.

(3) Will you be able to finance the marriage? Poverty and economic insecurity are drains on anyone's happiness, even in marriage. This is an important question at any time; but since economic uncertainties are greater in wartime, it becomes all the more important then. With the husband in military service will the wife have adequate financial support? In the event of a child will there be enough to care for them both?

(4) Are you willing to accept the inconveniences and the risks involved? If wives are true to their husbands during separation in wartime they will find themselves either staying home or going out without partners, and husbands will similarly find their social life limited. Can you "take it"? Can you be separated and yet maintain the morality and the fidelity required in holy wedlock? Are you strong enough and brave enough to accept the casualties of war should they come to you or yours, and to readjust to whatever the war may leave you? Unless you are mature emotionally, and are brave, the hazards of marriage in wartime may be too great for you.

These are serious questions, but they are important for those who are thinking of marriage in this day. Many thousands of the war marriages taking place now are doomed for failure because of the haste and impetuous emotionalism that is bring-

ing them about. But on the other hand, a great many of today's marriages will be happy ones because they were preceded by the thoughtful and prayerful preparation that is ever important, whether in time of war or of peace. By multiplying the uncertainties of the future, war does make marriage more of a risk but it certainly does not preclude the possibility of success. Nonmarriage is better than marriage failure, and if the hazards of war make failure seem imminent in any particular case then that marriage should not be performed. But marriage need not fail, not even in wartime, if preparation has been complete enough and the persons involved are big enough to do their part. That is the answer.

Latter-day Saints will let the doctrine of eternal marriage help them solve this all important question. Marriage in wartime should be considered with all the seriousness of purpose as in peacetime, and preparation may be considered as incomplete if the couple is not ready for a temple ceremony. Not even total war justifies a marriage of convenience.

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CONFESSION

Ruth Louise Partridge

When I was very young and small
I wanted to grow old and tall,
And now the years have brought to pass
The thing I yearned for, but alas,
I find with wormwood and with gall
It isn't what I want at all!

Gardening for Victory

Hazel D. Moyle

Garden Editor, *The Deseret News*

To my garden let us raise
Daughters of Jove, a song of praise!
Orchard of unfailing fruit,
Grape and apple, herb and root,
Of all the wealth that gardens give
Whereby man may eat and live.
Here, in fellowship, agree
Pleasure and utility.

THUS did the ancient poet Asinius, celebrate in verse the praises of home gardening—and today, almost two thousand years later, gardens again have become important contributors toward the pleasure, safety, and comfort of family and national life.

The 1943 home garden will play an important role in our country's mighty program of war, for gardeners too have been called to arms, but our weapons will be the digging fork and the hoe. We must polish off these trusty weapons and prepare to plant as never before; we must make every small bit of earth in our possession produce "all the wealth that gardens give whereby man may eat and live." We must not only raise flowers, but fruits and vegetables as well, for food, we are told, will play a leading part in winning victory.

Every row of carrots or tomatoes we can raise and use at our family table will mean just that much more food for our boys on the fighting fronts throughout the world. Our country must produce tremendous quantities of extra food this year to send to our Allies as well as the starving millions of the war ridden earth. And every home gardener must accept the call, and should soon be at work preparing plans for an all out Victory Garden.

The home owner who has vacant ground which lies out in full sun and can be reached by water, can make an important contribution toward our victory, for such a piece of land can easily supply fresh vegetables for an entire family—not only the essential potatoes, onions, beets, and carrots, but many other less familiar and equally desirable additions to our daily bill of fare. Vegetables give us one of the finest sources of the all important vitamins, and we must cultivate a taste for new and untried varieties to help add both valuable food and variety to our meals.

The owner of the ordinary city lot can also find space for growing vegetables. This was amply demonstrated in Salt Lake City gardens last season when flowers and vegetables were combined, to the enjoyment and gain of many home gardeners. It was plainly demonstrated that there is no need to dig up existing flower gardens, lawns, or shrubberies in order to have vegetables.

One enthusiastic garden lover converted a small space at the rear of her home into a combined vegetable and flower garden where she planted rows of vegetables and edged them with annuals, gladioluses and dahlias. Tomatoes and cucumbers were trained on trellises at the rear where they not only made charming backgrounds, but produced fruits of finer flavor, color, and size, than those allowed to grow in the usual manner—sprawling on the ground.

Currant, raspberry, and blackberry bushes were also planted as shrubs, making handsome foliage plants while at the same time supplying their delicious fruits—note that each of these does well in shady spots. Almost every garden can find room for growing a few bushes to contribute their fine fruits for the table.

Everbearing strawberries were also used in this bounteous garden to give a colorful edging and to provide the owner with this toothsome delicacy from late June until November, while the grapevines that had been set out earlier to make a charming arbor over the entrance to the garden, bore more than a bushel of grapes. Planted two years ago, this small space now produces the year's supply of vegetables for an entire family with some to spare for neighbors and friends, all produced in a space no larger than many that are lying vacant and waste behind the garage on many home properties. Not only does this versatile garden spot give a bounteous crop of eatables, but it also supplies quantities of flowers for all occasions, not to mention the renewed good health and enjoyment derived from its making by its mistress.

THERE are some home gardeners, however, who find no unused spaces for such a venture. Nevertheless, it is quite possible to find room, right among the flower beds, where many kinds of vegetables will thrive. For instance, carrots, beets, lettuce, and parsley make good looking edging plants, and by planting them in front of taller growing flowers in sunny and open parts of the garden, they not only are decorative, but they supply plenty of vitamins. Do not, however, seed your entire spaces at once, but plant a few short rows at a time, then add other plantings at two-week intervals, thus supplying yourself with a constant source of tender young crisp carrots and beets from early summer until late November. Unless the family is a large one, it is best to make small sowings often so that the crop will not all mature at once.

Early radishes can be planted right out among the perennials on the very first day of spring—long before the unused ground can be dug and prepared for planting. They will thrive and mature very quickly in the well worked and enriched soil of the flower beds, and will be eaten long before the flowers get really started into active growth. Radishes grow to perfection in earliest spring, and successive sowings can be made for several weeks right in the flower beds in any small vacant spots.

Last season several city gardeners even boasted of the tender ears of corn that were raised in the sunny open parts of their flower gardens, making bold and handsome background plants, while one Salt Lake City matron won praise and prizes with the tomatoes which she grew among the aristocratic blooms of her rose garden, the two seemed to get along right well together.

Green kale was another vegetable which was used to make a decorative planting, but which also proved unusually successful as an added and toothsome green for the dinner table. This bears handsome curly green leaves, and tastes oh, so good when served cooked like spinach or for soups or salads! And several gard-

TOMATOES AMONG THE ROSES
Grown by Pearl A. Daynes, former president of Bonneville Stake Relief Society

eners set out pepper plants, both the green and the vivid red variety, in open sunny spots among the flowers with the best of results.

Pole beans were also found to be easily grown and most profitable, furnishing a long season of good eating, and making very good tall plants for the rear. These need a stout stake upon which to climb, while the bush varieties make low bushy plants for any dry sunny corner, and bear fresh pods during the entire summer if kept picked.

It should be remembered that all vegetables need and must have sun and plenty of air. Do not expect them to thrive in shady places. Cultivate the soil as soon as each kind germinates, and continue this attention if you wish them to develop well. This not only keeps weeds down, but conserves moisture, and produces excellent crops of high quality flavor. In fact, if you have never enjoyed strictly fresh vegetables, fresh from the garden to the pot, then you have a real thrill in store, for nothing is more delicious eating than really fresh young vegetables. You will find new flavor in every kind you grow.

But we must also say a word for flowers, for these too will be important in the Victory Garden. We will need their sweet charms to comfort and bring cheer amid all the turmoil, and yes, perhaps the sorrows of wartime. Nothing has been found that will speak the message of love and courage so eloquently as a flower. We will need our flower gardens in which to work and find the peace and tranquility which is so lacking in the rest of the world.

Wartime means little in a flower garden—each flower goes its own sweet and mysterious way, blooming as punctually and as sweetly as usual no matter how chaotic the world may be. Here alone, all is orderly and calm—the sounds of turmoil only a distant hum.

> Here, without pang one sees
> Ranks, conditions and degrees.

We must keep up our lawns, even though they are but tiny plots of green, and we must not neglect our shrubs, our flower beds, and our sheltering trees. We will need them as never before to help our morale during these trying times. We must cling to them as part of our way of life.

Here is safety—peace and love attend you—
Here by the lattice along the wall
The very trees stretch out green arms, as
though they would defend you.
—"The Garden," Henri de Regnier.

The Road Builder

Rita Skousen Miller

When next you look at a beautiful highway, well built, or a vigorous life well lived, think of the builder—his dreams, his labors, and his joy.

THE initials were still there all right. Large and calloused middle-aged hands pulled away some weather-beaten bark, and kind, faded, blue eyes strained to make out the faint, stained letters that he already knew, "W D L," William Dean Lanyon I.

Tall pines rose all about him and mountainous growth almost enclosed this little spot. At only one point could he look out and up to the piercing blue sky fringed with reaching pines and down to the rugged canyon and rocky mountainside. There he stood at this moment. It was here beside the great tree that that other Lanyon had stood those many years ago and made his mark upon its trunk.

It had been just about this time of year—when the worst storms were due and one could feel them coming in the air. The train of saints from Missouri had been anxious to get over the mountain pass and into the Valley. Big Bill Lanyon, the two Minter boys, and three others had spent four days forcing a trail for the covered wagons through the thick underbrush in the bottom of the canyon. Early storms had already covered the trail blazed by the first group of saints through the other pass, and this was their only chance to make the Valley this year.

As the signal had gone through for the wagons to start into the canyon, Big Bill Lanyon hadn't gone back but had pulled his horse to the left. After a few yards up the side of the mountain, Big Bill had dismounted and pulled his way slowly up through the timber until he had reached this spot, high and remote and quiet. Then he had thrilled as he suddenly faced the great expanse of bright blue sky with its background of distant threatening clouds against the rough, rugged mountain. As he had looked down he could see the tiny wagons as they labored slowly into view. The low roll of the train and sound of moving cattle came faintly up to him. And the Minter boys were singing again.

How the Lord had blessed them! None had known the real tragedy of their situation when the storms to the north had cut them off. All would know when they reached their destination that the Lord had directed them through this pass in time.

They had built a good road! Triumphantly it wound and clung to the side of the mountains on the floor of the canyon, and Big Bill's pride excited him as he looked at the thing they had made. With their teams they had fought the big boulders in their way. In fact, the whole journey had been extremely tedious and difficult. Jim Narden was still unable to rise from his wagon and the two little Leland girls were getting worse. There were others. But at last they were nearing their destination! At that moment Big Bill's

heart swelled within him in gratitude and there so high above that little moving caravan, for one fleeting moment, he felt close to the heavens. Then he had carved his initials in the trunk of the great tree and with another look had turned and made his way down the steep slope.

EIGHT years later, Big Bill had come back to the great tree with his young son. They had struggled happily up the mountain together and Little Bill had clung to his father's hand as they suddenly came upon the lookout and all that it held. Big Bill had pointed out the dusty road far below. How proud he had been!

"To be a road builder, my son," he had said, "is a great task. We must have roads—roads to make life a little easier for our friends and loved ones. Roads to help us accomplish the great responsibilities ahead for us here in this Valley—roads to create a great nation and a great people."

Little Bill had listened as he looked at the narrow ribbon. A wagon had appeared and then disappeared again in a film of billowing dust.

"You see, son, learn to create things that people can use and enjoy." Then after awhile father and son had laughed and eaten a little lunch under the great tree, and Big Bill had told stories until the sun had set behind the great mountain.

William Dean Lanyon I was gone now but here was another Big Bill, a Big Bill that remembered a day spent on this spot many years ago. And the initials were still there. Not as clear by any means but still there, like the words that had been spoken that day. Big Bill looked down into the still rugged canyon. There it was—finished at last. Its wide expanse wound triumphantly around the mountainside like a beautiful, smooth, curling satin ribbon.

This Big Bill, too, had battled the mountain, blasting solid rock day after day to make way for the steam shovels and trucks. Gradually, great crags and boulders and the loose, touchy mountainside had been first broken, then supported, and then subdued, until now a magnificent highway lay—quiet and ready and something he had made, but not alone. Beneath the perfect, smooth surface lay a rough little road created with teams and hand picks and another's dreams. Big Bill had not forgotten, nor would he. At the remembrance the scene grew misty, and in his imagination he could almost hear the low rumble of wagon wheels; but then he looked again, coming into view was a train of huge trucks, earth-green United States Army trucks and they carried supplies. The procession was perfect and orderly.

Yes, we must have roads—roads to keep a great nation and a great people, roads to make life possible for our friends and loved ones, roads to help us accomplish the great responsibilities ahead of us here in this nation. Then Bill thought of his four sons—happily. They were building roads, beautiful, brilliant ones. One was building his in the sky, another in the sphere of government, another on the sea, another in the mission field. How the Lord had blessed

him! His heart swelled in gratitude and high above the floor of the canyon for one fleeting moment Big Bill felt close to the heavens. Even as he had used the trail, oh might his sons use this lovely almost living thing far below him, and all that he and the Church had taught them to build a greater way to a better world and a kinder one!

Large and calloused middle-aged hands pulled away some of the weather-beaten bark and this very day, if you can find the spot and look closely, you will see the initials of two great men carved together.

When next you look at a beautiful highway, well built, or a vigorous life well lived, think of the builder—his dreams, his labors and his joy.

SUPERFINE

Elsie E. Barrett

My mem'ry box is not as strong
  As once it was;
The lid seems warped, the hinges rusted—
At three-score-ten it can't be trusted.
  Is age the cause?
Now there's no sense in letting Years
Dictate and fill that box with fears
  Of growing old.
I'll face about and calmly say:
"Not quite so fast, you're in the way;
  You are too bold;
And don't you dare to leave a creak,
An ache or pain or even squeak
  In any joint of mine.
There's so much work for me to do
I can't be bothered yet with you;
  I'm superfine!"

How Grownup Are You In Your Attitude Toward the War?

Mark K. Allen,
Psychologist, Utah State Training School

THE great reservoir of human nervous energy within us, is, of all the vast resources of our nation, undoubtedly the most precious. Unfortunately, it is often the most carelessly squandered unwittingly. What are some of the common ways we waste this energy? How do our opponents attempt to dissipate this precious resource? How can we preserve it best for the national good?

Most adults, though they have reached mature stature, have not put away all childish attitudes. These immature attitudes carried into adult life waste vital nervous energy. Because a temper tantrum in a child is wasteful of his nervous energy, and that of others, we try to teach him the more efficient habit of cooperation with others.

The difficulties almost everyone experiences in adjusting socially under relatively normal conditions are a measure of his emotional maturity. Under the severe stress of the war emergency, all of one's inefficient ways—his personality maladjustments or childish attitudes—become more apparent. Bad dispositions may become worse under stress; an unhappy marriage adjustment may grow intolerable; the poor homemaker may come upon even harder days. All of our childish tendencies —blaming others, grumbling over inconveniences, for example—show up in our general inadequacy to make a happy and wholesome adjustment to the emergency.

We pointed out in a previous article how enemy propaganda is calculated to waste our energies through creating fears, confusion, and class feelings among ourselves. Fears and confusion which smolder but do not lead to positive action are extremely wasteful of our energies. Bombing and destruction are aimed at wasting the energies of the people, as well as material resources. Think of the man hours of labor wasted through the time and worry spent by workers in air raid shelters alone. Blockade and destruction of food supplies is another vicious weapon aimed at wasting energy through hunger and malnutrition. Fears flourish more rapidly in the presence of fatigue and hunger. So our opponents hope for us to waste our reservoir of nervous energy through fear, confusion, class hatred, fatigue, and malnutrition.

Our opponents have made no secret of their hope and belief that the American people will not endure the hardships of war. They do not doubt that we have tremendous natural resources, but they do doubt our willingness to revise quickly our indulgent habits. Japanese leaders have spoken pointedly of the "spoiled child" mentality of the Americans, claiming that good living has made us soft. It was no accident that cutting off almost all of the rubber supplies we enjoyed was one of the first objects of the Japanese military campaign. We are just beginning to realize the sacrifice that stratagem requires of all of us. Japan is confident we "can't take it" without wast

g our energies through whining
ıd resentment. Of course, our task
oday is to show how badly our op-
ponents have misjudged the ability
f the average American to adapt to
s difficulties.

THERE are many special condi-
tions incident to our war effort
hich will cause further waste in our
nergies. These conditions affect all
f us in varying degrees today, and
ney are likely to become more ser-
ous as the war continues. They
hallenge the emotional maturity of
l of us.

First, there are innumerable incon-
eniences and annoyances which in-
erfere with our habitual way of liv-
ng. There are many shortages of
oods that are more annoying than
irectly vital to existence: sugar,
etal goods of all kinds, silk, and
pecially rubber and transportation
cilities. The nervous exhaustion
ver these small matters is often more
han over major affairs, Adolph My-
rs, eminent psychiatrist, tells us.
low sensibly we adapt to these mat-
ers is a good indication of how
rownup we are. Our government's
elation to us in these regulations
like that of parents to their chil-
ren in matters of everyday disci-
line. But since we as adults are
o accustomed to not being strictly
egulated, we have some painful hab-
revision to undergo.

These annoyances call upon us for
mature and patient forebearance.
The plumber fails us, resulting in
l degrees of serious consequences;
he clerks at the stores are inexperi-
nced; deliveries to our homes are
apidly becoming unavailable at a
me when we can drive our auto-
nobiles to only a very limited extent.
The telephone service for civilians is greatly reduced in efficiency, domestic help is almost unobtainable. Tradesmen of all kinds are becoming very independent in serving us. Many of the consumer goods we are able to buy are of inferior quality. All of these daily annoyances add up to a considerable waste of one's vital energies, if we permit them to—as our opponents hope we will.

Most of us can find a simple salvation from these annoyances and shortages by remembering that "misery loves company." When all women must wear hose not so sheer and lovely, perhaps no one will feel so badly. Business failure in a depression is not so painful as during prosperity, because we have plenty of company in our misery. Already we humorously measure social status, not by noting how new one's automobile is, but by looking at one's tires to see how many miles he still can go. The pain of minor deprivations is largely social. When we are all affected more or less alike, we may even see something amusing in the struggle of millions of people over their little misfortunes.

Then there are the shortages just apparent on the horizon which are a more serious foreboding. Some essential foods are becoming dangerously scarce; and while we in America are not seriously threatened with famine, we may undergo some genuine hardships before many months. Meat and dairy products are already threatened. Fuel shortages already have many a household shivering. The acute housing shortage in defense areas is definitely more serious than the annoyances mentioned above. Limited medical and hospi-

tal facilities are already entering the acute stage in some rural and "boom" communities. These conditions may necessitate severe sacrifices and much mature resourcefulness in adjusting to them.

Malnutrition from actual shortages has not affected us seriously so far. But one wonders how much systematic undernourishment of workers and children is resulting from both parents working, and the general disorder of family life from many causes.

Added to the strain of work in many cases is the strain of much time spent in traveling to and from work. All of the energy output should be carefully calculated to determine whether one is utilizing his energies in the best possible manner.

In many ways our disorganized way of living today draws heavily upon our nervous energies. The adjustments we must make to a variety of new conditions, from being separated from our loved ones in service to learning a new skill and adapting to a new job, draw heavily on our energy reserves in imperceptible ways. Our children are also making adjustments to new neighbors among whom we move or who move among us. Workers of all kinds from farmers to teachers are confronted with difficult new conditions. Newly increased income itself brings new problems of budgeting. By some of us, foolish spending is indulged in even beyond the excessive incomes. Then follows a succession of worries about meeting obligations. Many people are learning that large incomes bring headaches as well as joys.

The problems of any member of a family draw to some extent upon the energies of the others, but so are the new joys shared in a similar manner. And there are many compensating experiences in the present emergency. Some people are for the first time in their lives feeling useful in a great cause. For the first time in many years, they are getting out of debt. Many are now enjoying a more bounteous living than ever before. For some, this new sense of mastery is an invitation to dissipative living, which is usually most wasteful of one's energy reserves. Others are soberly conserving themselves and their substance for living in the better world they believe will dawn tomorrow.

FROM all we have said of the new conditions of today which draw heavily upon our nervous energies, what are some of the common immature adjustments adults are liable to make? We may resort to the device of projecting our annoyances upon some convenient scapegoat. Usually an adult's loved ones in the home are the most convenient objects. Fatigued as a parent often is, he or she often fails to discern the true sources of his annoyances. But the family may not be especially receptive to the bad humor of any of its members, considering their own special annoyances these days. It is childish, needless to say, for an adult to victimize others when he is annoyed or tired.

Another immature reaction is for parents to refuse to safeguard their own health and welfare. Fathers and mothers, like their children, often refuse to be governed by ordinary good judgment about proper nourishment, rest, and change.

Blaming the government for causing shortages and confusion by mismanagement is a third kind of reaction. Aside from the question of the validity of these complaints, the question is whether this is a mature and sensible reaction. One's congressman might be able to help out if requested; but our neighbor usually does nothing but become infected with our complaints, which he takes up only because they nurse his annoyances.

Evasions and "chiseling" are a fourth kind of immature reaction, often associated with grumbling about the government. The task of regulating the flow of materials to civilians is extremely complicated and has been done in great haste to meet emergencies. Many loopholes can be found by those who look for them. Many people do not realize that this is their war, and the successful management of the materials to win it depends upon the individual patriotism of every American—not just "the other fellow." Rationing regulations depend for their success on our ability to police ourselves. Grownup Americans comply even when they know "no one is looking."

Unfortunately, the people who conform conscientiously to regulations are often penalized for the evasions of others. The "chiselers" are likely to fail to see that their noncompliance to regulations is a cause of great waste of energy through the irritation and resentment aroused in the conscientious. Our opponents count on our being spoiled children when it comes to giving up our liberty to do as we please about these things.

A fifth immature reaction to which we may fall victim has to do with our race prejudices. Perhaps there is no reaction more difficult to make in a sensible manner than that toward enemy nationals. Much vital energy is wasted in hating enemy nationals in a way that can accomplish no good purpose.

Who, then, is the mature American? In our character sketch, we would say that he is the person who

1. Has a sense of humor which overrides shortages and annoyances and who experiences a deep patriotic emotion in helping win the war through a host of "little things."

2. He works hard for victory at the tasks he can do best; but he doesn't have to be scolded about taking proper nourishment, rest, recreation.

3. He puts his surplus funds into government bonds, rather than wasting them on foolish spending, finally arriving at the short end of installment buying.

4. He has a sense of relative values between overtime and high pay and the welfare of his family his health, and his ultimate productiveness to the war effort.

5. He does not spread resentment to others through complaining about government regulations. He advises his congressman of his well considered criticism.

6. He doesn't take advantage of loopholes in government regulations. He is his own policeman.

7. He believes in the ultimate triumph of democratic ideals and indulges in no hysterical national hatreds which may make *national enemies of enemy nationals* among us; but he has intelligent patriotism which harnesses hatred and deals death blows where they can defeat the enemy.

Amy Brown Lyman Honored

Counselor Marcia K. Howells

A NEW and distinct honor has been accorded our beloved president, Amy Brown Lyman. She was selected January 26, 1943, by the Salt Lake City Council of Women to fill a niche in its Hall of Fame. Only three times in the past ten years has this distinguished group chosen a few of their number "whom they delight to honor." They have selected women from the leaders of the community because of outstanding devotion to public welfare and civic betterment.

At this time when women are contributing so much to preserve our way of life and safeguard our homes and country, recognition for achievement is very important.

Interesting is the fact that the Salt Lake City Council should honor Amy Brown Lyman at this time, when she is general president of Relief Society, an organization with a century of rich experience as a background and characterized by devoted service to humanity. As president of Relief Society, Sister Lyman is giving inspirational guidance to 115,000 women.

In addition to her Church activity, President Lyman is recognized as an authority on social welfare work, She is listed in *Who's Who in America, American Women, Women of the West,* and *Principal Women of America.*

Standards by which women are selected by the Salt Lake City Council of Women for its Hall of Fame are: outstanding and unselfish service to the community during a great part of life; notable civic service and social betterment; and outstanding personality. Before the seven women were chosen, important facts were carefully considered, such as heritage and background, birth, education, civic and business affiliation, patriotic service, and inspirational activities.

AMY BROWN LYMAN

Six other living women were elected to the Hall of Fame this year, sharing this honor with our president. They are Dr. Maud May Babcock, for many years head of the speech department of the University of Utah; Judge Reva Beck Bosone, nationally recognized for her judicial work; Mrs. R. W. Fisher, Chaplain of the Salt Lake City Council of Women; Mrs. W. S. Core, a teacher of citizenship to the foreign-born;

(*Continued on page 120*)

Woman's Sphere

Ramona W. Cannon

THE United States is to be congratulated upon the character of her women military leaders. Oveta Culp Hobby, WAAC (Women's Army Auxiliary Corps) commander, has been a state parliamentarian, lawyer, newspaper executive, bank director, author, anl political worker. She is the charming wife of a former governor of Texas, and mother of two children.

Dr. Mildred McAfee, lieutenant commander of more than 10,000 WAVE'S (Navy's Women Appointed for Volunteer Emergency Service), was president of Wellesley College, and has been a beloved teacher, church worker, and dean of women.

Mrs. Nancy Harkness Love, 28, commander of the WAFS (Women's Auxiliary Ferrying Squadron), has practiced many types of flying, with 1200 hours to her credit. Possibly the 500 or 600 qualifying as WAFS will pilot army bombers into war zones.

Lieutenant commander Dorothy Stratton of the SPARS ("Semper paratus"—"Always Ready," Women's Coast Guard Reserve), is also an exceptional woman.

Julia Flikke, motherly 63-year-old widow, has directed nurses since she took 100 of them to France in World War I. First American woman to rank as colonel, she now commands 31,000 nurses, some of whom are serving in Iceland, Alaska, England, Australia, Africa, India and the Solomons.

IDEAS of notable women on how to win the peace.

Queen Wilhelmina of the Netherlands: Nations must conquer their desire for revenge and aim at justice for all.

Mrs. Eleanor Roosevelt: Women of many nations have earned the right to representation at the peace table and should be preparing themselves for such responsibility.

Dorothy Thompson: United States' genius for production should be directed toward the abolishment of slums, the creation of a network of high grade hospitals that would leave no community unprovided for, and other social betterment.

Pearl Buck: We must truly cooperate with the Eastern races, but, in order to do so, we must study and understand them.

Helen Keller: We are responsible for other lives, for gentleness, for culture and progress. We must give now of our love and our free spirit, not to nations or peoples, but "just the vast humanity that is being poured out in blood and anguish." We must have equal rights and opportunities for all persons, and breathe the spirit of American democracy more invincibly than our enemies have spread their propaganda of tyranny and viciousness.

EDITORIAL

Vol. 30 February 1943 No. 2

Our Freedom and Responsibilities

IN this month of February 1943, when Americans in every walk of life are struggling valiantly to preserve and protect the American way of life, the birthday anniversaries of two great statesmen, George Washington and Abraham Lincoln, serve to remind us of the heroic struggles of the past that have given us the freedoms and the opportunities which we so jealously defend today, and impress upon us anew our duties and responsibilities toward our Government.

Prophets of old declared this continent a land of promise—a land of promise because of the fertility of its soil, the extensiveness of its streams, the preciousness of its ores "in which this land . . . doth abound most plentifully"; a land of promise because God through his prophets declared it so. The Prophet Lehi said: "Wherefore, this land is consecrated unto him whom He shall bring. And if it so be that they shall serve Him according to the commandments which He hath given, it shall be a land of liberty unto them."

The truly great statesmen whose ideals and labors have helped to establish the American way of life, which we so highly prize today, were righteous men, having in their hearts a love for humanity and a sincere desire for the welfare of their brothers. We have only to read the lives of such men as Washington, Lincoln, and others to see that their hearts were filled with the desire to promote the freedom and well-being of their fellow men.

The spirit of God actuates all men whose desires are righteous and who unselfishly work for the good of mankind. "By means of this spirit, every man is enlightened . . . each in accordance with his capacity to receive the light." Inspired by the Father, our early American statesmen gave us the Constitution whereby we enjoy the greatest freedom of any people on earth. The Prophet Joseph Smith referred to the Constitution of the United States as "a glorious standard . . . founded in the wisdom of God."

The Lord has told us through revelations to the Prophet Joseph Smith that "Governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them for the good and safety of Society."

Early in the History of the Church the Prophet Joseph Smith declared one of the fundamental tenets of Mormonism to be: "We believe in being subject to kings, rulers, presidents, and magistrates, in obeying, honoring and sustaining the law."

The true Latter-day Saint yields obedience to the law because of his firm belief in the eternal fact that a successful society can only be built upon voluntary obedience by all of

its members to the laws which govern it. The Savior unequivocally endorsed obedience to law when He said: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." George Washington in his Farewell Address said: "I believe every citizen should support the Government when final action is taken, whether he approves of the action or not."

Yet even while yielding obedience to unjust law, it is the duty of everyone to use every lawful means in his power to bring about those changes which will make the laws of the government under which he lives more nearly conform to righteous principles. Fortunate indeed are we who live in this land of freedom where freedom of speech is lawful; where we may openly seek changes which we believe are for the betterment of our nation. Yet always must we remember that great blessings bring great responsibilities, and we must be sensitive to the responsibility which accompanies the blessings of free speech. Let us not mistake liberty for license.

From the Articles of Faith we see that obedience to law is not enough; we must also honor and sustain the law. As we obey, honor, and sustain the laws of the land even in the smallest matters, so we become better prepared to live above man-made laws and become fit subjects of the One Righteous King.

This is a day when Latter-day Saints would do well to search the Scriptures for the promises made by the Father to this great nation. It is a time when we would do well to familiarize ourselves with the struggles of the past and the contributions of great men who have advanced this nation as a land of liberty. It is a time when we should meditate upon what is required of each individual as a citizen in this land of promise.

—*B.S.S.*

Picture Presented To General Board

Elder George Albert Smith honored the General Board of Relief Society at its meeting on January 13, 1943, by personally presenting to the General Board a copy of a colored drawing, in size about fifteen by twenty-four inches, of Lucy Mack Smith, which he and Elder Preston Nibley had discovered recently while on a visit to Illinois.

In making the presentation, Elder Smith recited a few of the major events in the life of Lucy Mack Smith, revered mother of the Prophet Joseph and Hyrum Smith, and also spoke some words of encouragement and commendation, as well as counsel to the General Board which were greatly appreciated.

The picture, a photograph of which serves as a frontispiece to this issue of the *Magazine*, is highly prized by the General Board, and will be hung in one of the General Board rooms.

Notes TO THE FIELD

Food Production and Processing Program Featured By Public Schools

THE "Production and Processing of Food for Farm Family Use," is the title of the course in the Rural War Production Training Program which is now under way in 10,000 rural high schools of America. The program is sponsored by the United States Office of Education in cooperation with State Boards for Vocational Education and rural high schools.

Persons over seventeen years of age are eligible to enroll in the courses which are offered free to the public. Competent instructors and leaders are employed to carry on the instruction and supervision of the program. Ten or more meetings constitute the formal instruction; and supervision and follow up by vocational teachers is a feature.

The course on the production and processing of food is aimed at helping the heads of farm families to plan the family food budget and produce, process, and conserve the necessary food to meet their needs. Skills, abilities, and information incident to the growing of the Victory Garden, home poultry flock, home milk supply, canning and caring of meat, preserving fruit and vegetables will be featured in the course.

Every farm family can perform a fine patriotic service to our country and the whole cause of freedom by producing and preserving the food it needs from the resources on the home farm. The primary purpose of the course is to help American citizens to do this, so that food produced in commercial quantities can be shipped to our armed forces and our Allies.

All persons interested in the course are urged to contact their local high school principal, vocational agricultural or homemaking teacher.

Anniversary Day Program

MARCH 17, 1943, Relief Society will be 101 years of age. Anniversary day this year, as always, will be recognized by the local Societies throughout the Church.

The General Board is issuing no special suggestions for programs for this day, leaving entirely with the local Societies the planning of appropriate observances.

However, the General Board still has on hand some of the mimeographed material which was listed in bulletin No. 21, issued November 12, 1941, suitable for a commemorative Relief Society program either on or near March 17, or for the Sunday evening meeting on March 7. This may be had upon request as long as the supply lasts. It is suggested also that the recently issued *A Centenary of Relief Society* contains valuable historical material which migh be helpful in planning anniversary programs.

Suggestions for the Relief Society

meeting which is scheduled for the evening of Fast Day, March 7, 1943, have been prepared by the General Board. These suggestions appear in the January issue of the *Relief Society Magazine*.

New Serial

THE problems and experiences of two people with different backgrounds who marry and live on a desert are graphically portrayed in a new serial, "Tomorrow's Cup," by Anna Prince Redd, which will begin in the March issue of the *Magazine*. The struggles and heartaches as well as the joys of the young heroine, are absorbingly revealed as the plot unfolds to its final solution.

You will want to read every installment of this serial which has as its background the fabled San Juan country. Mrs. Redd, who has spent many years in this part of Utah, first as a teacher and later as a wife, is well qualified to picture for the reader the beauty and vastness of the region. This is the first time Mrs. Redd has been represented in the *Magazine* in the field of fiction although her poems, articles of prose and a one-act play are already familiar to our readers.

Acknowledgment

THE General Board wishes to acknowledge the beautiful and colorful Christmas and New Year greeting cards which were received from many of the stakes and missions of the Church.

These expressions of remembrance and good will are greatly appreciated and tend to form a bond of friendship and sisterly love at this most joyful season of the year.

HUMAN EQUATION

Bertha A. Kleinman

The schools of the ages have lavished their culture,
To fashion my temperament under control,
Yet ever, anon, like the claw of a vulture,
Some renegade impulse enrages my soul.

I rise to the thrill of the great and the glorious,
The skies for my highway, I "hitch to a star."
By nightfall my envy and greed are victorious,
And pitifully human my dream bubbles are.

I love and am loved with a depth of devotion,
I sing and am glad at the glory of life;
And here I am shaken with spiteful emotion,
And spoiled is my day with its tempest and strife.

I rise at the spur of demand and occasion,
I plunge at defeat, at temptation, I fall;
My triumph, my failure are human equation—
My task to exalt the composite of all!

Notes TO THE FIELD

Food Production and Processing Program Featured By Public Schools

THE "Production and Processing of Food for Farm Family Use," is the title of the course in the Rural War Production Training Program which is now under way in 10,000 rural high schools of America. The program is sponsored by the United States Office of Education in cooperation with State Boards for Vocational Education and rural high schools.

Persons over seventeen years of age are eligible to enroll in the courses which are offered free to the public. Competent instructors and leaders are employed to carry on the instruction and supervision of the program. Ten or more meetings constitute the formal instruction; and supervision and follow up by vocational teachers is a feature.

The course on the production and processing of food is aimed at helping the heads of farm families to plan the family food budget and produce, process, and conserve the necessary food to meet their needs. Skills, abilities, and information incident to the growing of the Victory Garden, home poultry flock, home milk supply, canning and caring of meat, preserving fruit and vegetables will be featured in the course.

Every farm family can perform a fine patriotic service to our country and the whole cause of freedom by producing and preserving the food it needs from the resources on the home farm. The primary purpose of the course is to help American citizens to do this, so that food produced in commercial quantities can be shipped to our armed forces and our Allies.

All persons interested in the course are urged to contact their local high school principal, vocational agricultural or homemaking teacher.

Anniversary Day Program

MARCH 17, 1943, Relief Society will be 101 years of age. Anniversary day this year, as always, will be recognized by the local Societies throughout the Church.

The General Board is issuing no special suggestions for programs for this day, leaving entirely with the local Societies the planning of appropriate observances.

However, the General Board still has on hand some of the mimeographed material which was listed in bulletin No. 21, issued November 12, 1941, suitable for a commemorative Relief Society program either on or near March 17, or for the Sunday evening meeting on March 7. This may be had upon request as long as the supply lasts. It is suggested also that the recently issued *A Centenary of Relief Society* contains valuable historical material which migh be helpful in planning anniversary programs.

Suggestions for the Relief Society

meeting which is scheduled for the evening of Fast Day, March 7, 1943, have been prepared by the General Board. These suggestions appear in the January issue of the *Relief Society Magazine*.

New Serial

THE problems and experiences of two people with different backgrounds who marry and live on a desert are graphically portrayed in a new serial, "Tomorrow's Cup," by Anna Prince Redd, which will begin in the March issue of the *Magazine*. The struggles and heartaches as well as the joys of the young heroine, are absorbingly revealed as the plot unfolds to its final solution.

You will want to read every installment of this serial which has as its background the fabled San Juan country. Mrs. Redd, who has spent many years in this part of Utah, first as a teacher and later as a wife, is well qualified to picture for the reader the beauty and vastness of the region. This is the first time Mrs. Redd has been represented in the *Magazine* in the field of fiction although her poems, articles of prose and a one-act play are already familiar to our readers.

Acknowledgment

THE General Board wishes to acknowledge the beautiful and colorful Christmas and New Year greeting cards which were received from many of the stakes and missions of the Church.

These expressions of remembrance and good will are greatly appreciated and tend to form a bond of friendship and sisterly love at this most joyful season of the year.

HUMAN EQUATION

Bertha A. Kleinman

The schools of the ages have lavished their culture,
To fashion my temperament under control,
Yet ever, anon, like the claw of a vulture,
Some renegade impulse enrages my soul.

I rise to the thrill of the great and the glorious,
The skies for my highway, I "hitch to a star."
By nightfall my envy and greed are victorious,
And pitifully human my dream bubbles are.

I love and am loved with a depth of devotion,
I sing and am glad at the glory of life;
And here I am shaken with spiteful emotion,
And spoiled is my day with its tempest and strife.

I rise at the spur of demand and occasion,
I plunge at defeat, at temptation, I fall;
My triumph, my failure are human equation—
My task to exalt the composite of all!

Flag Etiquette

Due to many questions on proper flag etiquette which have arisen as the result of the entrance of the United States into World War II, the following information is presented to the readers of *The Relief Society Magazine*. It is reprinted by courtesy of The National Americanism Commission, The American Legion, Indianapolis, Indiana, from its bulletin, "Let's Be Right on Flag Etiquette."

Q. *Is it proper to fly the Flag of the United States of America outdoors all night long now that the United States is engaged in war?*

A. No. The rules of civilian flag etiquette still govern, and the Flag should be displayed outdoors only from sunrise until sunset. The only cases where the Flag properly flies at night are:

1—Two Flags over the Capitol Building in Washington; one over the east front and one over the west front, day and night throughout the year.

2—Over a permanent fort or ship when engaged in battle.

Q. *Is it necessary for a person to stand and salute when a reproduction of the Flag of the United States of America is flashed on a motion picture screen?*

A. No; it is not necessary to salute reproductions or photographs of the Flag.

Q. *Is it necessary for a person to stand and salute when the National Anthem is sung?*

A. If the National Anthem is sung by the entire audience, those persons present should stand, but not salute. If the National Anthem is sung by a soloist accompanied by a band, orchestra or other musical instruments and the Flag is displayed, the audience should stand at attention and salute; those present in uniform using the right hand military salute and those in civilian dress, the civilian salute (placing the right hand over the heart).

When the National Anthem

is played and/or sung by a soloist and the Flag is not displayed, those in uniform salute and those in civilian dress merely stand and face the music, men removing the headdress.

Q. *What should persons do when they are walking along the street and "The Star Spangled Banner" is heard?*

A. If the music is near, you should stop, stand at attention and uncover.

Q. *Is it necessary for a person to stand and salute when the National Anthem is played over a loud speaker arrangement, film tract, radio, "juke box" or other type of a musical reproduction machine in a theater, restaurant, or other public place?*

A. No. It is recommended that persons pay respect only when the National Anthem is played by a band, orchestra or other musical instrument actually in the room.

However, Colonel James A. Moss (deceased), who was head of the United States Flag Association and who was recognized throughout the nation as an authority on flag etiquette, has several answers to the question of what one should do when "The Star Spangled Banner" is heard over the radio. He says, "It depends on circumstances. Generally speaking if it seems natural and not forced to stand and uncover, it should be done; otherwise, it should not. For example, if eating at table, lying in bed, or working in the kitchen, standing at attention would be forced and unnatural."

The office of the National Americanism Commission believes that when the National Anthem is played over a radio or in a restaurant from a "juke box" or some other type of musical reproduction machine, or in a theater over a film tract, here again it would seem more or less forced and unnatural to pay respect.

Q. *Is it proper to stand when "America," "God Bless America," "The Red, White and Blue" and other such patriotic songs are played?*

A. No; it is not proper.

Q. *Has a change been made in the position of the right arm and hand while pledging allegiance to the Flag of the United States of America?*

A. No; there has been no change. The procedure set forth in the Flag Code is still recommended and that procedure is as follows:

PLEDGE TO THE FLAG

In pledging allegiance to the Flag of the United States of America, the approved practice in schools, which is suitable also for civilian adults, is as follows:

Standing with the right hand over the heart, all repeat together the following pledge:

> "I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one Nation, indivisible, with liberty and justice for all."

At the words "to the Flag," the right hand is extended, palm upward, toward the Flag, and this position is held until the end, when the hand, after the words, "Justice for all," drops to the side.

However, civilian adults will always show full respect to the Flag, when the pledge is being given, by merely standing at attention, men removing the headdress. Persons in uniform should render the right hand salute.

Q. *Can the Flag be washed or dry-cleaned?*

A. Yes; it is permissible to wash or dry-clean the Flag.

Q. *In displaying the Flag flat, either horizontally or vertically, in the window of a home or place of business, or flat against the wall, what should be the position of the Flag?*

A. It should be displayed with the union (blue field with stars) to the left of the observer in the street.

Q. *In what position should the Flag be when suspended vertically over the middle of the street?*

A. In a north and south street the union (field of blue) should be to the east, and in an east and west street, it should be to the north.

Amy Brown Lyman Honored

(*Continued from page* 110)

Mrs. Mollie E. Graham, devoted to the interests of children; and Mrs. Lula Greene Richards, 94 years of age in April of this year, the first editor of the *Women's Exponent*, the the forerunner of *The Relief Society Magazine*. Mrs. Richards is still active in the literary field.

These women will be given public honor and acclaim at a banquet sometime in March. We congratulate them for their fine achievement.

"Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it."

"The judgments of the Lord are true and righteous altogether."

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away."

—*Abraham Lincoln*

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

RELIEF SOCIETY CENTENNIAL OBSERVANCES

Southern States Mission

THE Augusta Branch, of which Bessie Palmer is Relief Society president, sent a brief report of its centennial observance, as follows:

"Our celebration was a huge success. It started on March 15 beginning with sacrament meeting. Our chapel, which we think is one of the prettiest in the Church, was one big flower garden. A reception committee consisting of the branch Relief Society presidency welcomed the guests and gave them programs as they entered. The play 'Relief Society Why?' was presented, and the song 'A Hundred Thousand Strong' was sung. The attendance was the largest we have had in years.

"On Tuesday, March 17, 1942, we had a real birthday party, honoring two of our members who themselves had birthdays in March. We thoroughly enjoyed the phonograph record which you were so kind to send. We used it Sunday, March 15, and Tuesday, March 17. It thrilled us through and through to hear the Prophet of God speak."

Laura M. Smith, president of the Azalea Branch Relief Society(South Alabama District), sent an interest-

CENTENNIAL TREE-PLANTING, AZALEA BRANCH, SOUTH ALABAMA DISTRICT, SOUTHERN STATES MISSION

President Laura M. Smith stands with hand on the tree; on each side of her are her counselors.

CENTENNIAL BANQUET
Trona Branch, California Mission

ing account of events in commemoration of the centennial in this branch:

"On December 22, 1942, during a heavy rain storm, members of our branch held a tree-planting ceremony on the Church grounds. Moving pictures of this ceremony were taken by Mr. and Mrs. Lewis M. Founds. In addition, a cement vault near the tree marker was filled with a box containing a history of the Relief Society organization from its beginning to the present, with pictures of all presidents and the dates and years of their service, a list of all Relief Society members of the year 1942, and a copy of the dedicatory prayer given by Lewis M. Founds, Sunday School superintendent. Another event of the day was a Christmas party held in 'The Hall.'

"We are proud of our branch, for we now have twenty members enrolled, with twenty-one subscriptions to the *Magazine*. Due to gas rationing and scattered living conditions, only a few members are able to attend meetings all the time, but we feel that if they have the *Magazine* they are still in touch with Relief Society and receive much needed and beautiful messages each month." The accompanying picture shows the centennial tree.

California Mission

RUTH BELL, president of the Trona Branch Relief Society, sent the following short report of the celebration held in this branch:

"Our Relief Society, which was organized last October (1941) near Death Valley, celebrated the centennial, March 17, 1942, with a banquet for the entire Trona Branch. Our centennial queen, Mrs. Carrie Benson, oldest member of our Society, lighted the candle for our cake. The accompanying picture shows the representation of our branch in attendance at the Banquet."

Northwestern States Mission

FRANCES D. REES, secretary of the Dillon Branch Relief Society, sent the following note, along with

CENTENNIAL BANQUET
North and South Butte Branches, Northwestern States Mission

the accompanying picture, concerning the centennial observance of this branch:

"The picture of the group shows those who attended our centennial dinner on March 17. Our birthday cake was the most beautiful cake creation that I have ever seen. The frosting looked like beautiful lace and was made entirely of sugar and

CENTENNIAL DINNER
Dillon Branch, Northwestern States Mission

water. There were no toothpicks, no wire, nor anything to make it stand. Emma Mast made the cake, and Ruth Packer frosted it." Ada Dieterle is the president of this branch Relief Society.

Eastern States Mission

EDNA L. FRASER, secretary of the Albany Branch Relief Society, reports that the centennial was recognized by an extensive announcement in *The Knickerbocker News* of Albany, New York. This writeup gave a summary of the origin, purpose, and history of Relief Society, and featured the branch of Albany and the accomplishments of this branch in the Church Welfare Program. Included with the announcement was a group picture of the officers of this branch. They are: Almira Heeney Klein, president; Joan Cooley Leigh and Olga Butler Hopper, counselors; and Edna Fraser, secretary.

Utah Stake (Provo, Utah)

AMERICA PERRY, president of Pioneer Ward Relief Society, reports its centennial program in these words:

"The Pioneer Ward Relief Society held its centennial program March 17, 1942. This program was in the form of a 'Dr. Quiz' broadcast. Each of the general presidents of Relief Society was represented, dressed in the style of her time, and each gave a short explanation of the work accomplished in Relief Society while she was president, in answer to questions asked her by 'Dr. Quiz.' Then each former president of the ward organization was honored, and some of her accomplishments were mentioned. Nine of our eleven presidents were present, the other two being de-

CENTENNIAL LUNCHEON
Pioneer Ward, Utah Stake

CENTENNIAL TREE-PLANTING
Milton Ward, Morgan Stake

ceased. Luncheon was served in the amusement hall at long tables. The president's table was centered with a beautifully decorated, tiered birthday cake trimmed in blue and gold, with 100 blue and gold candles on it. Over the top was an arch on which were inscribed the words 'Charity Never Faileth.' Our tree-planting ceremony consisted of talks and musical numbers, the dedication being made by our ward bishop. A spirit of companionship and sisterly love prevailed throughout the observance, and all who participated in this occasion will long remember it."

Morgan Stake (Morgan, Utah)

MARGARET WHITTIER, former president of the Milton Ward Relief Society, reviewed this ward's centennial activities as follows:

"We observed the one-hundredth birthday of the Relief Society in the Milton Ward Chapel, Tuesday, March 17, 1942. The program commenced at two o'clock and consisted of song, music, and Relief Society history. Margaret Whittier gave the opening address of welcome. Two of the outstanding features of the occasion were the participation on the program of elderly members of our Society, and the playing of the recorded messages from President Heber J. Grant and President Amy Brown Lyman. After the program, a banquet was held in the recreation hall. The table was centered with a beautifully decorated birthday cake iced in Relief Society colors, topped with the number 100 in gold. Cynthia Criddle, oldest past Relief Society president in the ward, cut the cake. Due to weather conditions, our centennial tree—a flowering crab—was not planted until a month later, when a special program was presented. This program included a tribute to Relief Society by W. E. Criddle, a poem 'I Planted a Tree,' and a violin solo, 'Trees.' Joseph F. Spendlove offered the dedicatory prayer."

North Sanpete Stake

(Mount Pleasant, Utah)

TALULA F. NELSON and Johanna O. Peel, presidents, respectively, of the Mount Pleasant North and South Ward Relief Societies, sent the following account of a joint celebration held March 17, 1942:

"The two Mt. Pleasant Wards of the North Sanpete Stake Relief Society, with Ruby S. Jensen, stake president, celebrated the centennial birthday of Relief Society on March 17 in the South Ward chapel. The radio broadcast from the Relief Society General Board over KSL the morning of March 17 was an inspirational setting for the day for all those who listened. All members and eligible members of the Relief Society and their partners, were invited to assemble at eleven o'clock in the morning. As the guests entered, each wrote his name on a sheet of paper. This list of names, along with a description of the activities of the day, notes about present world conditions, and some relics were sealed up in a tin can to be opened in fifty years.

"At twelve o'clock our program started in the recreation room by singing 'A Hundred Thousand Strong.' Prayer was offered by Patriarch Arthur O. Neilson. Following this, an old-fashioned hot dinner of beef stew with vegetables, and rice pudding was served in cafeteria style from three long tables. The serving was done by twelve men—husbands and sons of Relief Society members—dressed in white shirts, long white aprons, and white caps trimmed in blue. They looked handsome and were applauded as they came in to serve.

"The program was varied and made interesting by touches of humor. Talks were given highlighting points in ward Relief Society history. Other features were a candle-lighting ceremony, the presentation of 100 birthday pennies to each ward Primary organization with responses from Primary children, the singing of 'Happy Birthday,' modern and old-time dancing in costume, and the unveiling of centennial quilts. The program included a short pageant. Since quilting is a typical Relief Soceity activity, each ward made a special quilt for this occasion. The North Ward quilt was a beautiful creation—red and blue on a white background. The South Ward quilt was blue and gold, with the names of all present ward Relief Society members embroidered in blue in a triangle on a gold background, and the border was quilted in a sego lily design. It is intended that this quilt be preserved for a century.

"After a short intermission, the sacred part of our program was presented in the chapel. The Singing Mothers sang two new songs composed for the occasion, and the transcribed messages of President Grant and President Lyman were played. In addition, a short history of the life of Margaret F. Cruckshank Morrison, who served forty years as first president of the Mt. Pleasant Relief Society, was told in combination radio and pageant form, with Alice J. Stewart representing Mrs. Morrison. The benediction was pronounced by Myranda S. P. Oman, eighty-five years of age. A dance with old-time music and refreshments furnished

CENTENNIAL LUNCHEON

Pocatello First Ward, Pocatello Stake

the evening's entertainment. Many expressions of appreciation came to us that this had been a perfect day."

Pocatello Stake (Pocatello, Idaho)

ANNA HAWKES, secretary of the Pocatello First Ward Relief Society, reports its centennial observance as follows:

"Our centennial celebration was very successful. The day was lovely, and as members entered the chapel they heard the strains of organ music, and were greeted by our Relief Society officers. Our chorus, under the direction of Lola Sebiess, chorister, and Sue Bowen, organist, gave a fine rendition of 'Spirit of God,' 'My Heart is a Silent Violin,' and 'Peace I Leave With You.' Our play, 'The Organization of the Relief Society in Nauvoo,' was taken from the March 1932 issue of the *Magazine*, and was directed by Lucile Pack, with Helen West as the reader. The play was very well acted, and all who took part in it deserve our praise. The candle-lighting ceremony was very impressive. The reader, Melvina Sutton, gave a tribute to each of the eight general presidents of Relief Society while the candles were being lighted." A luncheon, served to 176 guests, was also part of the festivities (see accompanying picture). "All in all, the whole program was praiseworthy, and everyone enjoyed it. Members were given a memento of the occasion as they left."

Bessie Capell is president of this ward Relief Society.

CENTENNIAL LUNCHEON
Maywood Ward, South Los Angeles Stake

South Los Angeles Stake
(Huntington Park, California)

THE accompanying picture shows the members of the Maywood Ward Relief Society, of which Florence Kuffer is president, who participated in a centennial party on March 17. Approximately 140 members attended. The party included a program and a lunch at which a large birthday cake was ceremoniously cut. Relief Society officers dressed in costumes typical of those worn in 1842.

Seattle Stake
(*Seattle, Washington*)

THE centennial observance of the Bellingham Ward Relief Society was recognized in the *Bellingham Herald* of March 15, 1942, according to a newspaper clipping sent us by E. C. Petrie, ward clerk of this ward. This writeup gave a summary of the origin and purpose of Relief Society, and announced the proposed program to be held in the Bellingham Ward on the evening of March 17. It was stated that the program was to include a tree-planting ceremony at 10:30 Tuesday morning, and that the evening program would include a pageant portraying the eight general presidents of Relief Society posed in a large picture frame. Berneice Quakenbush was president of this ward at the time of the centennial, Ella M. Petrie being the present president. We appreciate the thoughtfulness of Brother Petrie in sending us this clipping.

LESSON DEPARTMENT

Theology and Testimony

"Articles of Faith" By James E. Talmage

Lesson 16

Revelation: Past, Present, and Future

(Tuesday, May 4, 1943)

Condensation of Chapter 16 of *Articles of Faith*, by Talmage

Article 9—"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Revelation and Inspiration

In a theological sense the term *revelation* signifies the making known of divine truth by communication from the heavens. Divine revelation may consist of disclosures or declarations concerning the attributes of Deity, or of an expression of the will of God regarding the affairs of men. Divine inspiration may be regarded as a lower or less directly intensive operation of spiritual influence upon man than is shown in revelation.

Communication From God To Man

It is a privilege of the Holy Priesthood to commune with the heavens, and to learn the immediate will of the Lord; this communion may be effected through the medium of dreams and visions, by Urim and Thummim, through the visitation of angels, or by higher endowment of face to face communication with the Lord.

Revelation In Ancient Times

The patriarchs and prophets from Adam on down, including Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, through the Judges to David and Solomon, thence to John who was the forerunner of the Messiah, were blessed with the gift of revelation in varying degrees.

Christ Himself Was a Revelator

Notwithstanding His personal authority, God though He had been and was, while Jesus Christ lived as a man among men He declared His work to be that of One greater than Himself, by whom He had been sent and from whom He received instructions.

The Apostles Likewise Revelators

The Apostles, left to bear the burden of the Church after the departure of the Master, looked to heaven for guidance, expected and received the word of revelation to direct them in their exalted ministry.

Current Revelation Necessary

Revelation from God to man has been a vital characteristic of the living Church and is essential to the Church.

Alleged Objections in Scripture

Attempts to refute the doctrine of continued revelation by quoting certain passages of scripture are pitiably futile; they carry their own refutation, and leave untouched the truth that belief in current revelation is wholly reasonable and strictly scriptural.

Latter-day Revelation

The scriptures, far from asserting a cessation of revelation in latter times, expressly declare the restoration and latter-day operation of that gift.

Revelation Yet Future

The canon of scripture is still open; many lines, many precepts, are yet to be added; revelation, surpassing in importance and glorious fullness any that has been recorded, is yet to be given to the Church and declared to the world.

LESSON PLAN

Lesson Aim: To show that the Lord has spoken, is speaking, and yet shall speak for the direction and guidance of His children.

Suggested Material Outline

I. Distinction between inspiration and revelation

"... I would place first and foremost the duty of seeking unto the Lord our God until we open the path of communication from heaven to earth—from God to our own souls. Keep every avenue of your hearts clear and pure before Him." (*Discourses of Brigham Young*, p. 63)

A. Inspiration

1. The Spirit enlightens every one in the world
2. The Holy Ghost is given to those who are baptized into the Church of Christ
3. Light and truth may come to those who seek its guidance

B. Revelation

1. For personal benefit
2. For benefit of the Church
3. How it may be given (See *Articles of Faith* Chapter 16, "Communication from God to Man.")

II. Latter-day Saint view of revelation logical

"The Bible is a record of a people's religious experience.

Through its entire history, spanning a score of centuries, revelation of God's will to man through His servants was the vitalizing element of that religion. In fact, the revelation of God's will, or the discovery by the prophets of God's will is the central theme of the record. The Christian world accepts that as a matter of course. Is a continuation of that vitalizing element in religion unreasonable? Joseph Smith's announcement of communion with God in the Sacred Grove, and elsewhere, is entirely in harmony with hundreds of similar experiences recorded in the accepted Christian Bible." (See also *Discourses of Brigham Young*, pp. 57-58.)

A. Doctrine of continued revelation is reasonable

B. Doctrine of continued revelation is scriptural

(See II Nephi 28:29-30; and 29:6-12; and Doctrine and Covenants 11:25.)

III. Revelation essential to existance of the true Church

A. New circumstances demand new enlightenment

B. Insures an authorized ministry in the Church

C. Provides guidance to Church officers in their Church administrations

IV. What the doctrine of continued revelation to the Church means to you individually

A. Ability of the Church to meet changing conditions

B. Instills faith to meet trials

C. Belief in God's omnipotence

Suggested Method Outline

Two class members might be assigned in advance to treat the two topics in the outline, "Inspiration" and "Revelation."

The quotation from *Brigham Young's Discourses* might be used as an opening point of contact at the beginning of the lesson.

Following are statements which might be discussed during the presentation of the lesson:

1. Show that inspiration does not deprive man of his freedom or individuality.

2. Cite the principal objections, professedly founded on scripture, to the doctrine of continued revelation.

3. What is known of God's revelations to Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Moses?

The last topic of the outline makes a splendid opening for the bearing of testimonies by the women.

References

Talmage, James E., *Sunday Night Talks*, pp. 308-318.

Discourses of Brigham Young, pp. 61-62.

Smith, Joseph F., *Gospel Doctrine*, p. 75.

Visiting Teachers' Messages to the Home

Lesson 8

The Spirit of The Good Neighbor as An Expression of Faith

(Tuesday, May 4, 1943)

TO be a good neighbor is to obey the highest commandment given to man by our Lord and Savior. It is to love others as ourselves. If this high ideal were practiced, it would establish the Kingdom of Heaven on earth.

Our neighbors, in the broadest sense, include all mankind. We are all the children of our Heavenly Father, and He loves each one of us. The spirit of the good neighbor leads all those who possess it not only to desire the same good for all others that they wish for themselves, but to strive to make that good a reality.

The Apostle Paul gives us the characteristics of this spirit of love. They are patience, forbearance, long-suffering, kindness, generosity, courtesy, humility, unselfishness, good temper, thinking well of others, and love of truth.

In a revelation to the Prophet Joseph Smith, the Lord said:

> And now, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.
> (Doctrine and Covenants 11:12)

And He further states that,

> . . . I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

Speaking to the Relief Society, on March 28, 1842, the Prophet Joseph Smith said:

> . . . let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

The spirit of the good neighbor is a practical ideal. There are numberless daily occasions where its teachings can be applied. There are always with us those who need real kindness. There are plenty of opportunities for generosity, unselfishness, good temper, and courtesy.

This spirit can extend beyond personal relationships to the community. We can strive to obtain for every child, for example, what we wish for our own. Our public school system is an expression of this spirit. Every child should have educational opportunities, health opportunities, a normal home, and those things which make for its greatest physical, mental, moral, and spiritual development.

As Mary E. Richmond once said,

> We should not only care for the unfortunate one who was robbed and beaten on the road from Jericho to Jerusalem, but we should clear the road of thieves and robbers and make of it a safe place for women and children to travel.

To do good to all men, whoever they may be, is one of the funda-

mental principles of the Gospel, and is the real spirit of the good neighbor.

Discussion

1. Relate the incidents leading to the parable of the Good Samaritan; also relate the parable.
2. Whom do you think Jesus meant by the word "neighbor" in His reply to the question of the lawyer?
3. Who is in greater need of neighborly love, the good or the wrongdoer?
4. What are some of the qualities of charity, or love, as expressed in First Corinthians, Chapter 13?

Work-and-Business

New-fashioned Thrift

Lesson 7

Substitutes

(For optional use on Tuesday, April 13, 1943)

UNDER present conditions, each week brings various changes and new problems which affect the daily living in every American home. With some commodities already rationed and many more in the offing, housewives, according to Government plans, will not only need to juggle their budgets but also their coupons for obtaining such commodities. However, the Government is rationing food not to make meal planning more difficult, but to make sure each one—service man and woman, ally and civilian gets his share of the particular foods he needs. In order that each may have his proportion, sharing and careful planning, with the help of substitutes for the "must haves," are necessary. The word "substitutes" should be used advisedly, especially in reference to foods, particularly protein foods. Perhaps "alternate main dish" or "in place of" are more accurate expressions. The housewife needs to know, especially when using foods interchangeably, that all protein foods are not of the same value. Meat and other animal proteins contain the important amino acids or building stones needed to insure good quality, while the vegetable proteins are not complete alone but need to be used with protective foods to be well balanced. Besides protein of good quality, meat supplies thiamin, niacin, riboflavin, iron and flavor. Fish, poultry, milk, cheese, eggs, dried peas and beans, soybeans, nuts, variety and glandular meats, can be used in many combinations as the main dish. Meat need not be entirely substituted, but extended by the use of other food, such as rice, noodles, dumplings, potatoes and other vegetables. Leftovers can be used in stews, croquettes, hash, soufflés, or in sauce served on waffles or biscuits. Casserole dishes are convenient to use in extending the flavor of meat, fish, or vegetables. Meat goes further when cooked at a moderately low, even temperature.

While soybeans have been used as food, though not extensively, they

are now frequently used in combination with other foods. The meat industry is experimenting with a meat and soy sausage which will stretch the supply of sausage meat. Millers are working on combinations of white and soy flour, testing them in breakfast cereals. Soybeans are used to furnish oil in soap and paint and to make plastics. Now they furnish a possible source for a new fibre that is warm and feels like wool.

The rationing of sugar so far has not been a real hardship, and there are substitutes that can take the place of sugar without lessening the food value; however, the recipes calling for sugar must be adjusted when substitutes are used. A Government bulletin says that when syrups and maple products are substituted for sugar, their differences must be kept in mind. Sorghum, molasses, and cane syrup are less sweet than maple sugar, honey, or sugar itself, and one and one-half times as much of them is required to obtain the same degree of sweetness. Corn syrup is even less sweet and twice as much corn syrup as sugar is required to obtain an equal degree of sweetness. In addition, it must be remembered that syrups add water as well as their own characteristic flavor to the food. Honey or corn syrup may be substituted for one-half the sugar in putting up fruit without affecting the delicate flavor of the fruit. Honey, when available, may replace one-half the sugar in jellies, jams, preserves, or marmalades. Corn syrup may replace one-half the sugar in preserves, but only one-quarter in jellies and jams. Slightly longer cooking is required to get the same consistency as when sugar is used alone. For baking, some substitutions that have been worked out are:

For 1 cup granulated sugar use:

molasses—1 cup with ¼ ts. soda; reduce liquid requirements of recipe ¼ to ½ amount.

honey—1 cup with ¼ ts. soda; reduce liquid requirements of recipe ¼ to ½ amount.

maple, maple-cane, or corn syrup —1 cup and ½ cup sugar; reduce the liquid same as above.

brown or maple sugar—1 cup firmly packed.

These amounts will vary a little according to the density of the materials.

The flavor and color of the finished product will also vary according to whether light or dark ingredients are used. Foods containing honey have a tendency to brown more quickly than do those containing other sweetenings, so the temperature for baking may be slightly reduced. A combination of molasses or honey with sugar (half and half) produces results most nearly like that obtained from the use of all sugar.

After the sugar has been taken from the sugar cane, chemists are using the residue of the sugar cane to make a substitute for the wax used in floor waxes and varnishes. Many other useful materials and substitutes are being made through means of chemistry. When nylon is again available for civilian use, there will no doubt be many new developments, and nylon will be blended with other fibres to make substitutes for many fabrics now in use.

If, and when, liquid milk is rationed, tomato and fruit juices may be used in the place of milk to make biscuits, cake, gingerbread, and cook-

ies. Vegetable juices heated slowly, served in cups with a slice of lemon or other tart fruit can be used occasionally in place of cocoa, or made into sauces to serve with spaghetti or noodles. Averaged figures show that butter contains two and one-half times as much Vitamin A as does fortified margarine, often used as a butter substitute, but that margarine costs half as much. Every homemaker, however, is eager to get good quality nourishment as well as quantity for the money spent. While we are all concerned with substitutes for many of the foods we have been in the habit of using, our vital concern is to find substitutes that will maintain health and good nutrition. Many such substitute foods are available.

New sources of cloth for clothes may be milk, peanuts, fish, protein, glass and bark of trees.

Milkweed, a nuisance plant in some places, is going to work for the navy, and the floss will be used as a substitute for kapok in life preservers and rubber boats. If it proves substantial, it may be used in place of wool. Surveys show that clay, one of the oldest raw materials, is plentiful; hence, many products such as sewer pipe, dinner ware, pottery, hospital supplies and earthenware cooking utensils, are being made of clay for civilian and military needs. Plywood is being used for springs in upholstered chairs. Reports say that where plywood is used furniture is not as plump as the conventional overstuffed kind, but it is quite comfortable and good looking. Civilian products using steel, copper, or aluminum are due for further drastic cuts in production, and unless the makers of less essential commodities can substitute such materials as wood-fibre or glass for essential metals, the Government will no doubt entirely stop the production of such commodities. Many household articles made of wood, glass, or plastic, such as cooking utensils, salad bowls, lamps, etc., are now on the market.

As yet there seems to be no substitute for metal wire used in egg-beaters, strainers, sieves, etc., so the housewife should take good care of these utensils to make them last for the duration. The few canned foods and other products that are released to civilians in the future will have a different dress. Containers will be of electrolytic tinplate which is not tin at all, but a specially prepared steel plate. Then specially baked enamels will be used to protect the food against discoloration, and to safeguard against rusting of the can. Many dried foods and other articles will come in paper and pasteboard cartons. Buttons regarded as brass and pearl are not what they seem, but are made of zinc with brass and enamel coating and of inexpensive plastic. The latter versatile material allows for many bright colors which are very decorative.

Whatever changes may come, the American woman can and will meet them. Rationing and substitutes may be a nuisance, but will no doubt have a salutary effect on many household budgets. Out of all this may emerge a nation of intelligent consumers—consumers who will have learned, through necessity, to live within their incomes.

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Literature

The Bible as Literature

Lesson 8

Illustrations of Great Themes in Bible Literature and the Influence of the Bible upon Our Lives

(Tuesday, May 18, 1943)

Objective: To suggest the relation of some of the great themes in the Bible to our own lives.

Lesson Topics

1. Personalities of the Bible continued—Mary of Nazareth
2. The theme of the Bible as a whole
3. A few specific Bible themes
4. The influence of the Bible upon our daily lives

Mary of Nazareth

The last lesson considered Eve, the first woman, the mother of mankind. We shall now turn to Mary, the mother of Jesus, the greatest of all mankind.

Mary knew the heights of joy and the depths of sorrow. She was of the royal tribe of Judah, but was reared as a humble Nazarene maiden, becoming betrothed to a carpenter, Joseph.

We can scarcely imagine her astonishment when the Angel Gabriel appeared to her and said: "Hail, . . . blessed art thou among women," and told her of her mission. After she had comprehended the meaning of his words, she visited Elizabeth and uttered her joy in a triumphal song, similar to the one Hannah sang when she blessed the Lord for the gift of her son Samuel.

After Mary's return from her three months' visit with her cousin, Elizabeth, Joseph's nobility of character is shown in the fact that he, " . . . not willing to make her a public example, was minded to put her away privily." But the angel of the Lord appeared to Joseph in a dream and informed him that Mary's condition was a cause of honor and rejoicing, not of shame and mourning, because she was to bear the Son of God.

In the Book of Mormon, Nephi 11:13-21, Nephi saw in vision the Virgin and the Son of God and when he was asked by an angel what he

saw, he replied: "A virgin, most beautiful and fair above all other virgins."

Some of the incidents in the life of Jesus must have had a remarkable effect upon his mother. For instance, there was the time when she and Joseph brought Jesus, a baby, to the temple at Jerusalem to present Him to the Lord. The faithful Simeon, waiting for the fulfillment of the promise that he would see the Christ before he died, took Him up in his arms. He acknowledged that this promise had now been made good. This must have been a proud and happy moment for the young mother.

But, as said before, she tasted deepest sorrow, too. Even Simeon foresaw suffering for Jesus and for Mary. He told her, "Yea, a sword shall pierce through thy own soul also;"

Indeed, her soul must have been pierced many times during the years that followed. There was the time, while He was still a lad, when she thought He was lost and found Him in the temple talking with the wise men. Great as her relief must have been when she found Him unharmed, it was not unmixed joy, for she was made to realize even at that early time that their lives would be separated by His divine mission. His words: "Wist ye not that I must be about my Father's business?" brought home to her the fact that she was *His* mother, but that He was the Son of God.

When He began preaching a strange doctrine and performing miracles and some people began to hate Him and say false things about Him, Mary suffered. But when the multitudes followed Him from place to place to hear Him speak and to be healed of their infirmities, she rejoiced in His power.

Then came His crucifixion. The Apostle John, who himself witnessed the tragic event from a point near the cross, records the pathetic incident. She stood nearby, her mother-heart breaking at the agony Jesus was enduring. It must have been a comfort to her in the days that followed to know that in that dreadful hour her Son's sympathy went out to her. It would seem that He knew her need of a son to support her in this dark trial and He gave to her His friend John. He said, "Woman, behold thy son!" and to John, "Behold thy mother! And from that hour that disciple took her unto his own home."

Mr. Done points out that there is something pathetic and beautiful in this incident. Jesus, whose work had made Him almost an exile from home for years, recognized the purity and strength of mother love and hallowed it by making it the last tie that bound him to earth. Having made provision for His mother with one who should be a tender guardian, He had no further duty to perform. Mr. Done says, "Surely no higher recognition of the sacred tie of motherhood—the acme of the development of true womanhood—can be thought of than this."

"Mary revealed her faith and humility in her immediate surrender of herself to the divine will though she knew not how it was to be accomplished; she revealed her energy and earnestness in her journey to Hebron; her happy thankfulness in her song of joy; her loyalty and trust in

keeping her Son's words in her heart, though she could not fully understand them. So far as Mary is portrayed in the Scriptures she is all we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still."

This concluding lesson of the introductory course in Bible literature will consider some of the themes in the great book.

The Theme of the Bible as a Whole

Such questions as these, humanity has continued to ask since the beginning of time: What is the meaning of the world? Is God my Father? Can I trust Him? What are my relations to my fellow men? Who was Christ and what is His mission?

Answers to these questions form the great themes which merge into the all-inclusive theme of the Bible—the study of man and his struggle toward salvation.

As Clayton S. Cooper says in his book, *The Bible and Modern Life*, "The Bible spreads out before us God's plan for human existence." For this reason, in all times men have come to the Scriptures to find the visions of life and its plan where, as Matthew Arnold says:

The eye sinks inward, and the heart lies plain,
And what we say we mean, and what we would, we know.
A man becomes aware of his life's flow,
And hears its winding murmur.

The theme is righteousness, for the Bible strikes down injustice and wrong wherever these are found. "It is the book of right, of integrity, of sincerity, and reality." It is God's revelation of Himself to His children—a revelation which Lyman Abbott declares to be "unparalleled for its strength and beauty by any other of the world's great literatures."

Some Specific Bible Themes

This general theme, as indicated above, can be broken up into many themes such as human suffering as developed in the Book of Job; the inspiration and solace of nature, as portrayed in the Psalms; loyalty and obedience as shown in the story of Ruth; precepts for practical living as exemplified in the Proverbs.

Though the stories of Ruth and Esther are so unlike in structure, setting, and character, they both have the same theme. Ruth is a peasant, Esther a queen; the story of Ruth is an idyl (a simple narrative story of country scenes and life), and that of Esther is a drama with all the dramatic motivation and suspense of a modern production; though the events in the stories occur eight hundred years apart, yet each story develops the theme of nobility of soul amid sore trials. Reverend James M. Whiton says of Ruth: "The theme is common, yet one that we weary of no more than of the grass and flowers." Ruth shows filial piety, devotion, courage, self-respect. This story beautifies with the tenderest sympathy a relationship that is often fruitful of antipathy—that between mother-in-law and daughter-in-law. We see a blighted life made, through the struggle of devoted love, to bloom again.

With the story of Esther we come into a larger world. But here we

have the same theme, the same dominant spirit—the "high resolve, the steadfast constancy that

'Grasps the skirts of happy chance
And breasts the blows of circumstance.' "

The reward for facing hard circumstances courageously is more alluring as presented here than in the earlier story, but is of the same kind.

In the setting of the story of Esther we have "regal splendor, despotic power, sensual passion, intriguing servility, murderous revenge." "And here on this dark and stormy sea," says Reverend Whiton, "is a young woman, gifted with beauty, discretion, courage, who masters these menacing elements and becomes the savior of her people. . . . This story of Esther is not only material for the noblest and gentlest meditation, but a token that in daily events—the unforeseen chances—of life, in the little unremembered acts, in the fall of a sparrow, in the earth bringing forth fruit of herself, God is surely present. The name of God is not there, but the work of God is."

From many points of view the Book of Job is one of the greatest in the Bible. It is truly superb as literature which has been defined as "those books wherein moral truth and human passion are touched with a certain largeness, sanity, and attration of form." Dr. Genung says:

> . . . if we apply such a definition to the Book of Job, we will find that the book retains, in enhanced significance, all the good that other methods of approach have yielded, while it also gains beyond expression in its meaning for our common human nature. It becomes, as Carlyle has defined it, an "all men's book"; we recognize in it the pulsing soul of the wide world before that soul had shut itself up in prejudice or belief or narrowness of doctrine; and yet after it has been so "salted by fire" as to be deeply aware of the mystery of existence.

The last three words—the "mystery of existence" is the theme of this great masterpiece. It is at that point alone that it can be touched in this lesson, although a course in Bible literature could not be complete without a full lesson or two on other literary aspects of this great work.

In the presentation of the theme the author introduces highly dramatic elements. We see Job on his ash heap, in darkness and misery. He is groaning with disease. He is deserted and scorned by his friends. But he remains absolutely honest with himself and loyal to his friends. At times it seems that even God is against him, but he remains steadfast to his ideal as his faith battles its way up to victory in the survival of good and right beyond the tomb. "Here is the great law of the spiritual life, that the true service of God is not work for reward; it is heart-loyalty, a hunger after God's presence, which survives loss and chastisement; which in spite of contradictory meaning cleaves to what is godlike, and reaches up out of the darkness and hardness of this life to light and love beyond." The debate on the question why the righteous suffer is "only the wordy vehicle whereby the littleness of men, their false dignity, their hidebound traditions, their dogmatic intolerance, their vanity of knowledge beat against the great rock-soul of the patriarch as he wages his battle."

This central theme is for all men in all times. In it is vitally involved the spiritual evolution of manhood. "In this masterpiece the heart of the author of Job beats in unison with the heart of the world . . . sending forth the cry of those who see through a glass darkly, blinding nothing of the terror and dread, yet in the face of it all, assuming that attitude which for life and character is the true solution of the world's enigma. It is well for the whole human race that from the depth of the inexplicable mystery one voice has learned to say, 'I know that my Redeemer liveth.' No greater utterance has ever illumined the pages of literature."

Application of Bible Themes to Our Own Lives

It is because these great Biblical themes strike the deepest chords of both the human and the divine in man that they are of such inestimable value in our daily lives. When we see how others have met such problems as Ruth, as Esther, as Joseph, as Moses, as Job, as Jesus Himself had to meet, we learn better how to meet our own.

Every book in the Bible presents themes the application of which would strengthen our characters and enrich our lives. The books of the Apocrypha, as well as those of the Bible proper, offer these great themes. At the beginning of the Apocrypha, for instance, we come upon a noble passage, in the First Book of Esdras. It is a short story which answers the eternal question: What is the strongest thing in the world? The answer which won the prize is the same answer the majority of men would give today—"Truth is mighty above all things."

So the Bible considered alone as literature is a light to guide us in our daily lives. The influence of the Bible upon the lives of men is suggested by the many tributes paid to it by men in different walks of life. A few of them follow:

The King James revisers said in 1611:

If we be ignorant, the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us.

Lincoln wrote to a friend:

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man.

Napoleon I declared that by reading the Bible "not only is one's mind absorbed, it is controlled, and the soul can never go astray with this book for its guide." Ruskin advises:

Read your Bible—make it your daily business to obey it in all that you understand. To my early knowledge of the Bible I owe the best part of my taste in literature.

Lesson Helps

1. Tell the story alluded to above in the First Book of Esdras, chapters 3 and 4.
2. Choose other stories or sections of the Bible which develop themes of vital importance in our lives today.
3. Find additional testimonies from great men of the past and present whose lives have been greatly influenced by the Bible.
4. How has the Bible helped you?
5. Give choice passages you have memorized.

References

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Social Science

What "America" Means

Lesson 8

Shrines and Monuments

(Tuesday, May 25, 1943)

In this lesson, we have briefly written about a few sacred places and shrines, chosen at random from thousands of others. They all will recall to the reader the tragedy, the joy, and the sorrow, toil, and religious fervor of the great events of our history. It is quite natural for us to reverence hallowed places where heroes have died for some great principle, or fought for some noble cause. Such places have an atmosphere of spiritual life. How many lives are monumented in the hearts of mourning mothers, widowed brides, and sorrowful friends. Instead of the full years of natural service from many of her children, our country counts but their poor memories, "the tender grace of a day that is dead." Religious ideals are expressed in magnificent churches and tabernacles. For example, our Tabernacle in Salt Lake City gives us a great message. The very stones are sacred because the hands of our fathers touched them, and we can proudly say as we look at the old building, so majestic and beautiful: "See, this our fathers did for us."

OUR Flag

Oh, say can you see by the dawn's early light,
What so proudly we hail'd at the twilight's last gleaming,
Whose broad stripes and bright stars,
Thro' the perilous fight,
O'er the ramparts we watch'd, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there.

The flag of the United States was adopted by Act of the Continental Congress June 14, 1777, when it was resolved:

That the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field representing a new constellation.

Located on Arch Street in Philadelphia is the house where Betsy Ross made the first American flag from a design prepared by a committee of Congress in consultation with General George Washington. Originally, the committee suggested the six-pointed star, but Mrs. Ross preferred the five-pointed star as more artistic and the committee accepted it. Betsy Ross continued making flags for the Government for many years. In 1789, when General Washington became President of the United States, there were thirteen states in the Union. Vermont was admitted to the Union in 1791 and Kentucky in 1792, consequently Congress passed a bill in 1794 increasing the number of stars and stripes to fifteen.

It was not until 1817 that Congress decided to reduce the stripes to thirteen, and increase the number of stars, one for each incoming

state. The plan for arranging them in rows was adopted in 1819 and has been continued to the present. The flag with the thirteen stripes and a star added for every new state was completed July 4, 1912, with the admission of the State of Arizona.

Charles Evans Hughes, the former Chief Justice of the United States Supreme Court has written a beautiful statement on "What the Flag Means." He says:

This flag means more than association and reward. It is the symbol of our national unity, our national endeavor, our national aspiration. It tells you of the struggle for independence, of union preserved, of liberty and union one and inseparable, of the sacrifices of brave men and women to whom the ideals and honor of this nation have been dearer than life.

It means America first; it means an undivided allegiance . . . It means that you cannot be saved by the valor and devotion of your ancestors; that to each generation comes its patriotic duty; and that upon your willingness to sacrifice and endure as those before you have sacrificed and endured rests the national hope.

It speaks of equal rights; of the inspiration of free institutions exemplified and vindicated; of liberty under law intelligently conceived and impartially administered. There is not a thread in it but scorns self-indulgence, weakness, and rapacity. It is eloquent of our common destiny.

The Statue of Liberty

Dear to the hearts of Americans is the Statue of Liberty standing on Bedloe Island in New York City harbor. The creator of this noble work was a French sculptor and artist, Frederic Auguste Bartholdi. In talking to a group of friends one day, Bartholdi said:

We want our country and the United States to be friends forever, never to take up arms against each other. To cement our bond of friendship, we need a sign, a monument to say to people everywhere, "The United States and France will always be friends."

It was he who thought of the Statue of Liberty and who aroused the people of France to give the Statue to the United States, which was done on July 4, 1884.

On the base of the Statue is an inscription written by Emma Lazarus, an American poet and essayist of the last part of the nineteenth century. She was a Jewess, and worked valiantly for the relief of Jewish refugees from Russia. She believed passionately in America as a home for the oppressed, which inspired her to write these lines:

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles.
From her beacon hand, glows world-wide welcome.

Independence Hall, Philadelphia

In the old city of Philadelphia is Independence Square, tastefully laid out in flower-beds and lawns, with wide and well-shaded walks. On the north side of the Square, and fronting Chestnut Street, is the most hallowed building of American patriotic memories, Independence Hall. The Declaration of Independence was adopted here, July 4, 1776, and here the Constitution of the United States was drafted in 1787. In the central corridor is the sacred Liberty Bell. In the upper floor of the hall, Washington delivered his Farewell Address in closing his term of office as President. The large east room is where the Revolutionary Congress met, and the old furniture

remains as it was in those olden days.

In the central corridor is the sacred Liberty Bell which bears these immortal words:

> Proclaim Liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you. (Leviticus 25:10)

The bell was cast in America after a model that had been made in England, and was hung in the steeple of the State House in the summer of 1753, and was rung on all historic occasions until after the American Revolution. It was rung when the news of the battle of Lexington reached Philadelphia, and you have heard how the bell was rung by Andrew McNair when the Declaration of Independence was passed by the Second Continental Congress. When we were school children how happily we used to recite the words:

> That old State House bell is silent,
> Hushed now its clamorous tongue,
> But the spirit is awakened
> Still is living—ever young;
> And when we greet the smiling sunlight
> On the fourth of each July,
> We will never forget the bellman,
> Who, twixt the earth and sky,
> Rang out loudly "INDEPENDENCE!"
> Which, please God, shall never die.

Plymouth Rock

Great in their goodness and wise beyond their generation, the Pilgrim Fathers, the founders of the first permanent white settlement in what is now Massachusetts, seem to have been divinely chosen as the men most fit to lay the foundations of a great commonwealth. By their courage, fortitude, and zeal, they won for themselves a home in the American wilderness, and through their political foresight and religious independence, passed on to their countrymen, for all time, a sacred heritage of liberty in thought and deed, a heritage which has become the basis of American life.

The little town of Plymouth nestles close to the seashore, and as you stand on Plymouth Rock, you turn and see the beautiful statue of Massasoit, the Indian of peace, created by our famous Utah-born sculptor, Cyrus Dallin. Above on the hill is the National Monument to the Forefathers. You will read the inspired Mayflower Compact, which is fundamental to our Constitution. It was drawn up in the cabin of the Mayflower, a few days before the Pilgrims landed.

You will never forget a day at Plymouth, for you will realize more than ever the sufferings of those people who came across the "unknown waters" to establish homes and freedom in America.

The City of Washington

Washington is a city of monuments and shrines. The Washington Monument rises into the sky five hundred and fifty-five feet. Nearby are the Lincoln and Jefferson Memorials, magnificent creations, which recall the words of the Psalmist:

> Lord who shall dwell in thy Tabernacle,
> Who shall rest upon thy Holy Hill?

The Capitol is the crowning glory of Washington. The great dome surmounted by a colossal figure of Freedom can be seen for many miles. The city of Washington became the seat of our national government in 1800. The Capitol is surrounded by many noble buildings, including the Congressional Library and the Supreme Court Building, with its

two front pediments bearing the inscriptions:

Equal justice under the law.
Justice the guardian of liberty.

In the Congressional Library are many thousands of original manuscripts, including the original copies of the Declaration of Independence and the Constitution of the United States.[1]

Down the beautiful Potomac river is Mount Vernon, a "beloved place." There you may see the old home and rooms made sacred by the Washington family. A few rods to the south of the house is Washington's tomb, and above the portal are these words:

I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live.

As we leave the city of Washington, we think of the lines of John Ruskin, as found in his "Lamb of Memory":

Therefore when we build, let us think that we build forever. Let it not be for present delight, nor for present use alone, let it be such work as our descendants will thank us for, and let us think . . . that men will say as they look upon the labor, "See! this our fathers did for us."

(1) *Note*: Due to the war, valuable historic documents have been removed.

But we must cross the continent to our western land, where there are other shrines and monuments. In Portland, Oregon, is the beautiful monument of Sacajewea, the little Shoshone Indian girl who led Lewis and Clark across the continent by way of the Missouri and Columbia rivers—1803-1806.

Over rude paths beset with hunger and risk, she passed on toward the vision of a better country. To an assembly of men busy with the perishable rewards of the day, she brought the three-fold leaven of enduring society—faith, gentleness, and home, with the nurture of children.

If time permits, this lesson also presents an opportunity to class leaders for a discussion of our own Church shrines and monuments.

Questions for Discussion

1. Why do people build monuments and shrines?
2. What are some of the monuments you have seen and admire? (It may be a building or a sacred spot that makes its appeal to you.)
3. Why do you think France presented to the United States the beautiful statue in New York City harbor?
4. Can you name three famous sculptors of Utah who have created beautiful monuments?
5. Who are some of the great American sculptors?

General Presidents of Relief Society

(For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.)

Amy Brown Lyman

Eighth Relief Society President

Lesson 8

(Tuesday, May 25, 1943)

WHEN Amy Brown was eleven years old, she became secretary of the Primary Association in Pleasant Grove. Fifty-three years later, in London, Amy Brown Lyman was surprised and thrilled to receive

from the Brigham Young University in Provo, the Distinguished Alumnus Award as "an expression of esteem for meritorious achievements, which have brought honor and distinction to Alma Mater and inspiration to her Alumni." Only one other woman has been so honored. On January 1, 1940, Mrs. Lyman was honored by being appointed and set apart as general president of the Latter-day Saint Relief Society. It was not by chance that these three experiences came to her; it was, rather, that the growing girl and woman kept the path on which the child had set her feet at a tender age. That was the path of service, of devotion to the Gospel, of excelling at the task at hand. Amy Brown excelled because she was both gifted and ambitious. She was the good servant who used to the best advantage the talents with which the Master had entrusted her. Quick, both mentally and physically, and unafraid of hard work, she utilized every opportunity for learning.

Amy Lyman owes part of her success to her inheritance and to wise parental direction. She was born February 7, 1872, in the pretty, fertile town of Pleasant Grove, Utah, at the foot of towering Mount Timpanogos with its mantle of perpetual snow. Her father, John Brown, when converted to Mormonism, was a school teacher, preparing for the Baptist ministry. He served for almost a generation both as bishop and mayor of Pleasant Grove. He was honorable, self-controlled, gentlemanly, and deeply religious. In his large family every principle and practice of the Gospel was strictly observed. Sister Lyman's advice to girls who sometimes feel to question certain points of doctrine or procedure has always been, "When in doubt, be orthodox."

Amy's mother, Margaret Zimmerman Brown, was the daughter of a German university graduate who came to America for greater freedom. The Zimmerman ancestors in Germany had held high offices at court and were professional men, writers, and educators. No wonder Amy Brown was an outstanding teacher. Nor need we be surprised at the literary style of her charming and honest autobiography, published in *The Relief Society Magazine* during the centennial year of the Society, 1942.

Margaret Brown loved culture and education, and a well-ordered home. Even under difficult pioneer conditions, she taught her daughters to be clean, thrifty, and industrious housekeepers. Despite all of Mrs. Lyman's public work, she has made her dwelling a house of order always, and a genuine and hospitable home.

Mrs. Brown was a natural manager, and even when a partial invalid confined to her bed, not only directed her own household, but—sought out by neighbors and friends—helped to settle many personal and community problems as well. Like her mother, Mrs. Lyman has had the ability to follow the personal lives of a host of friends, rejoicing intimately with them, and often weeping a quiet tear for their sorrows.

Mrs. Brown once helped to organize and find an instructor for a class in nursing and obstetrics for the benefit of the women of Pleasant Grove. Daughter Amy returned from her year's teaching in Provo, worn out and anticipating a rest.

But no, her mother informed her that she was to enter the nursing class next morning. Amy was there, obedient and ready to add to her store of practical knowledge. Already she could milk cows, tend pigs, chickens, and a garden, dry fruits, sew, cook, wash and iron. There was, however, some time for recreation, such as picnics, dances, candy pulls, or home dramatic entertainments.

AFTER completing the elementary schools in Pleasant Grove, Amy spent some of her happiest years at the Brigham Young Academy in Provo. Her hungry mind was fed by able teachers, especially the gifted Dr. Karl G. Maeser, head of the institution, at whose home she was privileged to board. The spirit of the Gospel permeated every activity of that Church school, and gave new meaning to the age-old problems with which educators struggle.

While at the Academy, Amy became engaged to a fellow student, handsome Richard R. Lyman, now an apostle. He later went East to study engineering, while Amy taught for four years in the training school of the Academy. She also gave instruction in needlework and physical education, and was matron for a time.

In 1895 Amy accompanied her prospective father-in-law, President Francis M. Lyman, to Ann Arbor, Michigan, for Richard's graduation exercises. Richard was one of the most popular students in the school, and this was a time of romance, charming companions, social functions, and pretty clothes. James B. Angell, the university president, received most cordially in his office for a personal chat, President Lyman, Richard, and Amy.

Amy returned to Salt Lake City and taught school. Then, in 1896, she married Richard Lyman, head of the Civil Engineering Department of the University of Utah. She made a charming home for him, which she also opened to his four motherless brothers and sisters attending school in Salt Lake. Mrs. Lyman herself took some work at the University of Utah, and in 1902-04, when she accompanied her husband East for post-graduate work, she also attended classes at the University of Chicago and at Cornell.

The Lymans had two children, Wendell, deceased, whose daughter, Amy Kathryn, has been a member of her grandparents' household since infancy, and Margaret, wife of the celebrated organist, Alexander Schreiner.

Sister Lyman was called to the Relief Society General Board in 1909. She has served as assistant secretary, general secretary, and first counselor, as well as president. Possessing a strong sense of the importance of records and history, Sister Lyman had the Relief Society minutes from 1842 to 1928 copied, indexed, and bound in uniform covers. She collected much valuable material, had stake reports bound in volumes, and arranged a comprehensive ward record book which systematized the work of secretaries and treasurers. She was chairman of the committee which prepared the *Relief Society Handbook*. Similar record books and handbooks were compiled for the European missions while she officiated there.

During World War I, Mrs. Ly

man, as a Relief Society welfare worker, took a course in social work in Denver given by the Red Cross, as preparation for aiding the families of Latter-day Saint soldiers and sailors. Since then, she has given much attention to social work, taking courses, supervising Relief Society social work, and teaching classes of Relief Society women, to demonstrate improved methods in social work.

Mrs. Lyman has been a Utah representative at many National Conferences of Social Work, and also holds a membership in Pi Gamma Mu, National Honorary Social Science Society of America.

Mrs. Lyman carried her desire for human betterment into the Utah State Legislature, where she was a representative in 1923 and chairman of Public Health. Later she worked for the establishment of the Utah State Training School for sub-normal children and when this was effected, she became a member of its board of trustees.

Mrs. Lyman is listed in "Who's Who." Many times she has been a delegate to the National Council of Women, and has held the offices of recording secretary, auditor, and third vice-president of this organization. Three times the national president has appointed her a delegate to the International Council of Women. The last two meetings, in Jugoslavia and Scotland, occurred during her residence in Europe when President Richard R. Lyman was presiding over the European Mission. The delegates were entertained by royalty, and met many persons of international note.

Sister Lyman visited all the Latter-day Saint missions of Europe, giving encouragement and help to the faithful women there. In Great Britain, where she traveled frequently to the various conferences, she was greatly admired and beloved.

For two years Sister Lyman and her Board have exerted every effort to make the Relief Society Centennial memorable. Membership was increased from 75,000 in 1938 to 115,000 in 1942. Even though war conditions required the cancellation of conference plans including an elaborate pageant, beautiful ward programs were carried out, and phonograph records with personal greetings from President Lyman and a blessing and benediction from President Heber J. Grant were sent to the wards and to branches wherever possible. At Sister Lyman's suggestion, hardwood trees were planted throughout the Church in commemoration of the occasion. The General Board planted an English elm on Temple Square in Salt Lake City. An anthology of verse by Mormon women, and a commemorative book of Relief Society activities of the century, were published. Souvenir plates were made, picturing the first Relief Society meeting. Three interesting and informative broadcasts reached thousands of listeners over radio station KSL. In spite of the disappointment of altered plans, the seventeenth of March 1942 was a memorable occasion throughout the Church.

Sister Lyman is especially well equipped to be general president of the Relief Society. Her life-long fidelity to the Gospel, her thirty-three years' service on the Board, her thor-

ough education and executive ability, and her faith in the Gospel and obedience to the Priesthood—all are of value. Her personal charm, beauty, and sense of humor, her ability to cooperate, her common sense and generous appreciation of the efforts of her associates—these qualities also have their place. Of special importance is her honest and far-reaching outlook on social and economic questions, which—of crucial importance today—will sorely vex the post-war world. The wisdom, faith, experience, and efficiency of Sister Lyman qualify her to preside over the Relief Society at this time.

References

A Centenary of Relief Society, p. 13 et passim

The Relief Society Magazine, 1942, "In Retrospect"

WAR

Boneta LeBeau

War,
Gaunt shadow of iniquity,
What stagnant pool of conscience
Nourishes you,
Carries your feverish breath
From land to land!
What weakness
In our body politic
Admits your germ,
Accepts your death,
Deplores you,
Brings you back eternally!

Tonight your heavy gloom
Engulfs the world.
An hundred thousand men
Clad in olive, green, and blue,
Toss in narrow bunks
And wait tomorrow's doom.
In homes,
From vacant beds and chairs
Your huge, unseeing eyes
Gape ceaselessly.
Your empty presence
Stalks by maidens trudging home.
From silent phones
Your hollow voice booms
Tonelessly.

War,
Mad, shapeless Frankenstein,
You are here tonight
Breathing fire and hate and hell,
Thrusting your venomous fangs
Into the lungs of civilization—
You are here, and
We shudder at your shame,
Loath your passion,
Fear your hungry jaws.
And still with fervid steps,
Build your strength,
Nourish you
With tanks, and planes, and men,
Endure you—
To keep us free!

"In God We Trust"

"THE inscription 'In God We Trust' first appeared on our coins during the administration of Abraham Lincoln. It seems to have been inspired by the periods of thanksgiving and prayer which were proclaimed at intervals during the war. A few days after the first observance of a national Thanksgiving Day, occurring on the last Thursday in November, 1863, a movement was put on foot which found its culmination in an act passed April 22, 1864, providing for the familiar slogan on our metal money.

"Thus two significant contributions to the religious life of the nation were accomplished during the administration of Lincoln. The setting apart of one day in each year which has become our annual Thanksgiving Festival and the imprinting upon our coins a motto which indicates that ours is a nation with religious ideals.

"A clergyman by the name of M. R. Watkinson, who lived at Riddleyville, Pennsylvania, possibly was the first one to make a direct appeal to the Secretary of the Treasury of the United States with respect to placing on its coins an appropriate religious inscription. Under the date of November 13, 1861, he wrote observing that 'One fact touching our currency has hitherto been seriously overlooked. I mean the recognition of the Almighty God in some form on our coins.' Watkinson's thought was that the words 'God, liberty, law' might suffice with the 'all seeing eye' somewhere displayed on the coins.

"One week after Mr. Chase received this letter from the Pennsylvania clergyman, he addressed a note to James Pollock, Director of the mint, . . . in which he expressed the following sentiment, 'No nation can be strong except in the strength of God, nor safe except in His defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible, this national recognition.' . . .

". . . these words of Lincoln must have inspired both Chase and Pollock to further action:

> Whereas, the Senate devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation:
>
> And Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord: . . .'

" . . . after many conferences and the preparation of a lengthy memorandum by Mr. Pollock, steps were taken to bring about the desired end. The necessity of a very brief inscription was submitted and such phrases as, 'God Our Trust,' 'Our Country; Our God,' and 'In God We Trust' were suggested in the memorandum, with a preference for the first one mentioned. Mr. Chase, however, preferred the last one, believing that 'In God We Trust' would be 'more effective and direct.' . . .

"On April 22, 1864, an act was

passed which authorized the coinage of a two-cent piece, the inscription and size of the coin to be fixed by the director of the mint. This now obscure piece of money was the first coin to bear the inscription, 'In God We Trust.'

"Just about a month before the assassination of Lincoln, Congress passed on an act which made it lawful for the mint to place the motto 'In God We Trust' on each coin which had available space where the inscription might be displayed.

"Among all the American coins which have carried the memorable inscription, on no one of them does it stand out more prominently than on the Illinois Centennial memorial half-dollar, coined in 1918. . . . Here one may see on the obverse side of the coin, an excellent portrait of Abraham Lincoln and also the motto, 'In God We Trust.'"

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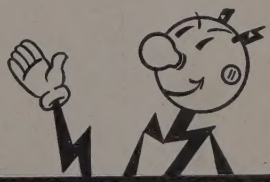

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